

CORDERII *Colloquiorum*
Centuria Selecta

OR, A

SELECT CENTURY

O F

CORDERY'S Colloquies.

WITH AN

ENGLISH TRANSLATION

AS LITERAL as possible;

Designed for the Use of

BEGINNERS in the *Latin* Tongue.

By JOHN CLARKE,

Late Master of the Publick Grammar School in
Hull, and Author of the *Introduction to the*
Making of LATIN.

The ELEVENTH EDITION.

L O N D O N:

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T H E P R E F A C E.

THE Advantage of Literal Translations of the easier Authors in the Latin Tongue for the Use of Beginners is so very great, and withal so very visible, that it will appear, I doubt not, to others, upon a little Reflexion, as it does to me, a Wonder, our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about, those concerned in the Education of Youth should be so much over-seen in so plain a Matter, I know not. The Generality at least have appeared so little sensible of any Thing amiss in the vulgar Method of Teaching, in this Respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years Boys spend there, is really amazing, and would naturally tempt a Person of any Reflexion to suspect there must be some very great Flaw, some notorious Mismanagement in the common Method of Proceeding. How else comes it to pass that the French Tongue is at-

tained to a good Degree of Perfection in half the Time that is spent in the Latin Tongue to no Manner of Purpose? I grant, indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to attain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well, that in double the Time, or more, spent at a Grammar School, shall be so far from talking or writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classick Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar Schools: But the main Cause, I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, to say nothing of French and other modern Languages, where such Helps are always used, should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how, it has not; we have blunder'd on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune upon all Boys, by that prodigious Loss of Time it occasions, but especially such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Author, in that tedious lingering Way of Proceeding taken in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Time is necessary for the Attainment of but a moderate Skill

in

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in that Language, in the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too quick a Sight, not to take notice of this Defect in the vulgar Method; and some Body has, pursuant to his Advice in his Book of Education, published ÆSOP's Fables with an interlineary Version. But that Way of Printing them is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of mistaking; the Book will be made as easy for his Use as any one could desire. This Objection, which that Edition of ÆSOP's Fables is liable to, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Way of proceeding with Beginners in the Latin Tongue. When Boys come into CORDERY, they have two or three Lines construed them by the Master once or twice over; these are thought sufficient to employ them one Hour or two: But as it is neither once, nor twice, nor ten Times construing over, will do most Boys Business; they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their Schoolfellows for their Assistance; and after all, poor Innocents are frequently whipped for their Master's Folly. The Truth of it is, it's impossible for any one Man that has three or four, or (as is sometimes the Case) seven or

eight Forms to take Care of, to give such a due Attendance to one Form of Boys, that cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language: For to put them upon getting their Lessons by the Dictionary, is still more ridiculous and intolerable: They not only want Skill to use it, and to make choice of proper Words, where there is any Variety; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease of both Master and Scholar, and the speedy Progress of the latter in his Business; whilst the Boys have their Words all ready at hand, and can, with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would do without them.

We are, it's true, already furnished with one Edition of CORDERY, with a Translation to it by HOOL; but he so little understood the Business he was about, that he never designed his for a Literal Translation, and has very wisely taken care to give notice of it in the Title-Page. The Use of Translations for Beginners is not to inform them only in the Meaning of each Sentence in gross; for when would they come to any tolerable Knowledge of the Language at that rate? But to teach them the precise and proper Significations of Words; without which, as

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no Language can be understood or attained, so it requires nothing but Memory, and therefore ought to take Place, in the teaching Children at least, of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflexion, and therefore is much less suited to the Capacity of a Child, than what only employs the Memory.

The Reader has here the Choicest of CORDERY's Colloquies, as many as will be necessary for Boys to read, and a great many more than they usually do read, with a Translation as Literal as he could wish for. I have likewise, to render the Reading of them still the more easy, placed the Latin Words in their natural Order, that is, the same they have in the English; by which Means, one great Rub in the Way of Learners is removed. And for their further Direction, and to prevent all Possibility of mistaking, the Words that answer one another in the Latin and English are in the same Character, the Roman and Italick being used alternately for that Purpose, which the Master must take care to inform the Boys of.

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CORDERII Colloquiorum

Centuria Selecta, &c.

COLL. I.

A. **Q**UID agis ?

B. Repeto *mecum*.

A. Quid *repetis* ?

B. Pensum quod præceptor præscripsit nobis *hodie*.

A. Tenesne *memoria* ?

B. Sic *opinor*.

A. Repetamus *una*, sic *uterque nostrum pronuntiabit rectius coram præceptore*.

B. Incipe *tu igitur, qui provocasti me*.

A. Age, *esto attentus ne sinas me aberrare*.

B. Sum *promptior ad audiendum, quam tu ad pronuntiandum*.

WHAT are you doing ?

I'm repeating *by myself*.

What *are you repeating* ?

The Task *which the Master set us to day*.

Do you hold it in *Memory* ?

So *I think*.

Let us repeat *together, so each of us will say better before the Master*.

Begin *you then, who have challenged me*.

Come on, *be you attentive that you do not suffer me to go wrong*.

I am *more ready to hear, than you to say*.

COLL. II.

A. Visne *repeter* præ-
lectionem *mecum*?

B. Volo.

A. Tenesne?

B. Non *recte* satis *for-*
tasse.

A. Age, *faciamus* peri-
culum.

B. Quid *igitur* expec-
tamus?

A. Incipe *ubi* voles.

B. Atqui *est* tuum *in-*
cipere.

A. Quid *ita*?

B. Quia *invitasti* me.

A. Dicis *æquum*, atten-
de igitur.

B. Attendo, *repete*.

Will you *repeat* the Les-
son *with me*?

I will.

Do you hold it?

Not *right* enough *per-*
haps.

Come, *let us* make a
Trial.

What *then* do we tarry
for?

Begin *when* you will.

But *it is* your Part to
begin.

Why so?

Because *you* *invited* me.

You say *fair*, mind
then.

I do mind, *say away*.

COLL. III.

A. Jamne tenes *quæ*
sunt *reddenda* *tertia* hora?

B. Teneo.

A. Ego quoque.

B. Ergo *confabulemur*
paulisper.

A. Sed *si* monitor *inter-*
venerit, putabit nos gar-
rire.

Do you hold already
what are to be said at
three a Clock?

I do hold.

I also.

Therefore *let us* talk to-
gether a little.

But *if* the Monitor come
in, he will think *we* are
prating.

B. Quid

B. Quid times ubi nihil est timendum? si venerit, non deprehendet nos in otio, aut in aliqua mala re; audiat, si velit, nostrum colloquium.

A. Loqueris optime, secedamus aliquo in angulum, ne quis impediat nos.

What do you fear, where nothing is to be feared? if he comes, he will not catch us in Idleness, or in any bad thing; let him hear, if he will, our Discourse.

You speak very well, let us go aside some whither into a Corner, lest any one should hinder us.

COLL. IV.

A. Non decet nos otiosi, aut garrere hic, dum præceptor expectatur.

B. Quid ais? non decet, imo, non licet, nisi volumus vapulare.

A. Tu audi me igitur, dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum recte fatis, relege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam periculum, si vis audire me.

B. Age, pronuncia, reddidisti omnia recte.

It doth not become us to be idle, or to prate here, whilst the Master is expected.

What say you? it doth not become, nay, we must not, unless we would be whipped.

Do you hear me then, whilst I say my Lesson, I will hear you afterward.

Come on, say away.

Do not I hold (or, cannot I say it?)

Not yet well enough, read it over again, once and again.

I will do so.

Can you say it now?

I think so, I will make Trial, if you will hear me.

Come on, say away, you have said all well

COLL. V.

A. Cur non scribis?

Why do you not write?

B. Quia non libet.

Because it does not please

ME.

A. Atqui præceptor jussit te.

But the Master bad you.

B. Scio, sed est mihi aliquid legendum prius; præterea, habeo nihil quod scribam nunc.

I know, but I have something to read first; besides, I have nothing that I can write now.

A. O si velles scribere mihi!

O that you would write for me!

B. Quidnam?

What?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata?

What Dictates?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write for you, but stay till to Morrow.

A. Expectabo igitur, sed ne fallas quæso.

I will tarry then, but do not fail ME I pray.

B. Non fallam.

I will not fail you.

COLL. VI.

A. Visne describere prælectionem mihi?

Will you write the Lesson for me?

B. Cur non scripsisti?

Why have you not writ IT?

A. Quia fui occupatus hesterno die.

Because I was busy Yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. Non

A. Non ignoras me scribere lentius, et tu describeris totum citius quam ego quatuor aut quinque versiculos.

You are not ignorant that I write slowly, and you will write the whole sooner than I four or five Verses.

B. Quære alium scriptorem tibi, non possum dare operam tibi nunc.

Seek another Writer for you, I cannot give my Labour to you now.

A. Cur non ?

Why not ?

B. Est mihi aliud negotium, idemque pernecessarium.

There is to me other Business, and the same very necessary.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

I will not urge you, nor can I indeed, but however lend your Book.

B. Accipe, utere ut libet, modo ne abutare.

Take it, use it as you please, so you do not abuse it.

A. Est nihil quod verearis hic.

There is nothing that thou mayst fear here.

COLL. VII.

A. Unde venis ?

Whence come you ?

B. Venio inferne.

I come from below.

A. Quod negotium erat tibi infra ?

What Business was there for you below ?

B. Ivi redditum urinam.

I went to make Water.

A. Sede nunc ad mensam, et mane in cubiculo donec rediero.

Sit now at the Table, and tarry in the Chamber until I come back.

B. Quid agam interea ?

What shall I do in the mean time ?

A. Edisce *prælectionem* in crastinum diem, ut redas eam mihi ante cœnam.

Get off thy Lesson against To-morrow, that thou mayest say it to me before Supper.

B. Edidici jam, præceptor.

I have got it already, Master.

A. Lude igitur.

Play then.

B. Sed habeo nullos colufos.

But I have no Play-fellows.

A. Invenies nonnullos in hac vicinia, ex tuis condiscipulis etiam.

You will find some in this Neighbourhood, of your School-fellows too.

B. Non curo id nunc; malim (si placet tibi) ediscere de catechismo in dominicum diem.

I do not care for that now; I had rather (if it please you) get out of my Catechism against the Lord's Day.

A. Ut liber.

As you please.

B. Si quis quærat te, quid dicam illi?

If any one enquires for you, what shall I say to him?

A. Dic me prodiisse, sed reversurum mox.

Tell him that I am gone abroad, but will return presently.

COLL. VIII.

A. Visne dare mihi unicam pennam?

Will you give me one Pen?

B. Non dantur mihi.

They are not given to me.

A. Hem! negas mihi tantillam rem? Quid si rogarem magnum quiddam?

How now! do you deny me so small a Matter? What if I should ask any great Thing?

B. Fortasse ferres repulsam.

Perhaps you'd have a Denial.

A. Credo

A. Credo equidem; age, non peto dono, visne commodare? reddam tibi cras.

I think so indeed; come, I do not ask it as a Gift, will you lend it me? I will give it you again Tomorrow.

B. Non recuso, modo ne abutaris.

I do not refuse, so be you do not abuse it.

A. Non abutar.

I will not abuse it.

B. Cave ne moveas pedem hinc antequam redeam.

See you do not stir a Foot from hence before I come again.

A. Movebo nusquam, dummodo redeas mature, alioqui non expectabo tuum reditum.

I will stir no whither, so be you return in time, otherwise I will not wait your Return.

COLL. IX.

A. Visne commodare mihi tuum Terentium?

Will you lend me your Terence?

B. Volo equidem, modo repetas illum a Conrado, cui dedi utendum.

I will truly, so be you fetch it from Conradus, to whom I gave it to use.

A. Quo signo vis repetam?

By what Token wilt you that I fetch it?

B. Nempe hoc, quod habeo ejus epistolas.

Truly by this, that I have his Epistles.

A. Id est satis mihi.

That is enough for me.

B. Sed quando reddes?

But when will you give it me again?

A. Quum descripsero contextum in tres aut quatuor praelectiones.

When I shall have written out the Context on three or four Lessons.

B. Matura igitur, ne incommodes meo studio.

Make haste then, lest you hinder my study.

A. Maturabo.

I will make haste.

B 3

B. Sed

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B. Sed *heus*, cura ne macules, alioquin *aggre com-* But *ho*, take care you do not blot it, otherwise I shall hardly lend it you hereafter.

A. Nempe *essem* indignus beneficio. Truly I should be unworthy of your kindness.

COLL. X.

A. Vidistine *librum me-* Did you see my Book?
um?

B. Quem *librum* quæris? What Book do you seek for?

A. Ciceronis *epistolas*. Cicero's Epistles.

B. Ubi *reliquisti*? Where left you it?

A. Oblitus sum *in schola*. I forgot it in the School.

B. Fuit tua *negligentia*. That was your Negligence.

A. Fateor, *sed* interim indica, si scias quem accepisse. I confess, but in the mean time tell me, if you know any one took it.

B. Cur non adis *præ-* Why do you not go to the
ceptorem? solet (ut scis) Master? he is wont (as you know) either to carry those Things which are left by us into his Study, or to give them somebody who may give us them again.

A. Mones bene, quam obliuiofus sum qui non cogitaueram *istud*! You admonish well, how forgetful am I who had not thought of that!

COLL. XI.

A. Potestne dare *mutuo* Can you lend me a lit-
mihi aliquantulum pecu- tle Money?
niæ?

B. Quantum *petis*? How much do you desire?
A. Quin-

- A. *Quinque asses, si est commodum tibi.* Five Pence, if it be convenient for you.
- B. *Non habeo tot.* I have not so many.
- A. *Quot igitur?* How many then?
- B. *Tantum quatuor.* Only four.
- A. *Bene sane, da mihi istos quatuor.* Well indeed, give me those four.
- B. *Dabo dimidium si vis.* I will give you half if you will.
- A. *Cur non totum?* Why not all?
- B. *Quia opus est mihi duobus.* Because I have Need of two.
- A. *Da mihi duos igitur, quæso.* Give me two then, I pray.
- B. *Sed non sufficient tibi.* But they will not be sufficient for you.
- A. *Petam ab aliquo alio.* I will ask of somebody else.
- B. *Accipe hos duos igitur. Quando reddes?* Take these two then. When will you give me them again?
- A. *Die Saturni, ut spero, cum pater venerit ad forum.* Upon Saturday, as I hope, when my Father comes to the Market.
- B. *Esto memor igitur.* Be thou mindful then.
- A. *Ne timeas.* Do not fear.

C O L L. XII.

- A. *Da mutuo mihi duos asses.* Lend me two Pence.
- B. *Nunc non est facile mihi dare.* Now it is not easy for me to lend.
- A. *Quid obstat? Scio te accepisse pecuniam hesterno die.* What binds? I know you received Money Yesterday.
- B. *Accipi*

B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi. I have received indeed, but Books are to be bought, and other Things necessary for me.

A. Nolo remorari tuum commodum. I will not binder your Advantage.

B. Ubi emero quæ sunt opus mihi, si quid superfit, dabo mutuo. When I shall have bought what Things are needful for me, if any thing be left, I will lend it.

A. Interea igitur expectabo sperans; sed quid si nihil superstitierit tibi? In the mean time then I will wait in hopes; but what if nothing be left you?

B. Dicam tibi statim, ne expectes diutius frustra. I will tell you forthwith, that you may not wait longer in vain.

A. Quando emes ea quæ decrevisti? When will you buy those Things which you have designed?

B. Cras, ut spero, aut ad summum perendie. To-morrow, as I hope, or at the farthest the Day after to-morrow.

C O L L. XIII.

A. Abiitne tuus pater? Is your Father gone?

B. Abiit. He is gone.

A. Quota hora? At what a Clock?

B. Prima pomeridiana. At One in the Afternoon.

A. Quid dixit tibi? What said he to you?

B. Monuit me multis verbis ut studerem diligenter. He admonished me in many Words that I should study diligently.

A. Utinam facias sic. I wish you would do so.

B. Faciam Deo juvante. I will do it God helping.

A. Deditne

- A. Deditne tibi pecuniam ? Did he give you Money ?
 B. Dedit, ut solet fere. He did give, as he uses commonly.
 A. Quantum ? How much ?
 B. Nihil ad te Nothing to you.
 A. Fateor; sed tamen I confess; but yet what
 quid facies ista pecunia ? will you do with that Money ?
 B. Emam chartam, et I will buy Paper, and
 alia quæ sunt opus mihi. other Things, which are needful for me.
 A. Quid si amiseris ? What if you lose it ?
 B. Ferendum erit æquo animo. It must be borne with a patient Mind.
 A. Quid si forte eguero, What if by chance I
 dabisne mutuo ? shall want, will you lend me ?
 B. Dabo mutuo, et libenter quidem. I will lend you, and willingly indeed.
 A. Ago tibi gratias. I give you Thanks.

C O L L. XIV.

- A. Ubi est tuus pater nunc ? Where is your Father now ?
 B. Puto eum esse Lugduni. I think that he is at Lyons.
 A. Quid agit illic ? What is he doing there ?
 B. Negotiatur. He is trading.
 A. E quo tempore ? From what Time ?
 B. Ab ipso initio mercatus. Since the very Beginning of the Fair.
 A. Miror valde qui audeat commorari illic tam diu, cum sit tanta pestilentia in ea urbe. I wonder much how he dare tarry there so long, seeing there is so great a Plague in that City.

B. Non est adeo mirandum.

It is not so much to be wondered at.

A. Itane videtur tibi?

Does it seem so to you?

B. Ita, profecto, nam fuit alias in majore periculo, sed Dominus Deus custodivit eum semper.

Yes, indeed, for he has been at other times in greater Danger, but the Lord God has kept him always.

A. Credo equidem, et custodiet eum adhuc.

I believe it indeed, and will keep him yet.

B. Sed quando est reversurus?

But when is he to come back?

A. Nescio, expectamus in horas.

I know not, we expect him every Hour.

B. Deus reducat illum.

God bring him back again.

A. Ita precor.

So I pray.

B. Quonam abis nunc?

Whither art thou going now?

A. Recta domum, vale.

Straight home, farewell.

B. Vale tu quoque.

Fare you well too.

COLL. XV.

A. Quid es ita lætus?

For what are you so glad?

B. Quia pater meus modo venit?

Because my Father is come just now.

A. Ain' tu, unde venit?

Say you so, from whence came he?

B. Londino.

From London.

A. Quando advenit?

When came he?

B. Modo; ut dixi tibi jam.

Just now; as I have told you already.

A. Jamne salutasti?

Have you saluted him already?

B. Salutavi quum descenderet ex equo.

I saluted him as soon as he alighted from his Horse.

A. Quid

A. Quid amplius fecisti illi?

What more did you for him?

B. Detraxi calcaria et ocreas

I pull'd off his Spurs and Boots.

A. Miror te non mansisse domi propter ejus adventum.

I wonder you did not stay at Home because of his coming.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

Neither would he suffer it, nor would I, especially now, when the Lesson is to be heard.

A. Consulis bene tibi, qui habeas rationem temporis.

You advise well for yourself, who have a Regard to your Time.

B. Sed valetne pater?

But is your Father well?

A. Recte, Dei beneficio.

Well, by God's Blessing.

B. Equidem plurimum gaudeo, tua causa et ejus, quod redierit peregre salvus.

Truly I am very glad, for your sake, and his, that he is returned from abroad safe.

A. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

You do as becomes a Friend, but we will talk to morrow in more Words

B. Vide præceptorem, qui jam ingreditur scholam.

See the Master, who now enters the School.

A. Eamus auditum prælectionem.

Let us go to hear the Lesson.

C O L L. XVI.

A. Ubi est tuus frater?

Where is your Brother?

B. Ivit domum modo.

He went Home just now.

A. Quid eo?

Why thither?

B. Petitum nobis opsonium.

To fetch us Victuals.

A. Quid opus est vobis opsonio nunc?

What Need have you of Victuals now?

B. In

B. In merendam.

A. An non habetis in
arca vestra?

B. Non.

A. Quid ita non?

B. Quia mater non so-
let dare nobis opsonium, nisi
in præsens tempus.

A. Nempe quia novit
vos esse gulosos.

B. Quomodo sumus gu-
losi?

A. Quia fortasse devo-
ratis uno convictu quod da-
tum fuerat in tres.

B. Tace, ego dicam præ-
ceptorum te vocare nos gu-
losos.

A. Tace, ego dicam præ-
ceptorum fratrem tuum dis-
currere perpetuo.

B. Atqui non solet pro-
dire, nisi cum bona venia
præceptoris.

A. Atqui fallit præcep-
torem.

B. Quomodo fallit e-
um?

A. Nam non est mens
præceptoris ut prodeat ter
quotidie.

B. Sine illum venire,
videbis quid respondeat.

For our Drinking.

Have you not in your
Chest?

No.

Why not?

Because my Mother does
not use to give us *Viſtuals*,
but for the present Time.

Forsooth, because she
knows you are Gluttons.

How are we Gluttons?

Because perhaps you de-
vour at one Meal what had
been given for three.

Hold your Tongue, I
will tell the Master you
call us Gluttons.

Hold your Tongue, I
will tell the Master that
your Brother runs up and
down perpetually.

But he does not use to
go out, but with the good
Leave of the Master.

But he deceives the Mas-
ter

How does he deceive
him?

For it is not the Mind
of the Master, that he should
go out three Times every
Day.

Let him come, you shall
see what Answer he will
give.

A. Imo

A. Imo videat quid respondeat præceptori. Nay let him see what he will answer the Master.

C O L L. XVII.

A. Quando expectas reditum patris? When do you expect the Return of your Father?

B. Ad octavum diem hinc. At the eighth Day from hence.

A. Qui scis diem? How know you the Day?

B. Pater ipse scripsit ad me. My Father himself wrote to me.

A. Adventus ejus, ut spero, ditabit te. His coming, as I hope, will enrich thee.

B. Ero ditior Cræso, si venerit bene nummiatus. I shall be richer than Cræsus, if he come well moneyed.

A. Reddes mihi mutuum tunc? Will you restore me what you borrowed then?

B. Ne dubites, quin si tibi opus erit amplius, non modo reddam mutuum, sed etiam referam gratiam. Do not doubt, but if you have any Need of more, I will not only restore what I borrowed, but also will return the Favour.

A. Quomodo? How?

B. Dabo mutuum pecuniam vicissim. I will lend you Money again.

A. Nihil opus erit, ut spero. There will be no need, as I hope.

B. At nescis quid possit accidere. But you know not what may happen.

A. Ago tibi gratias; saluta patrem, ubi redierit, meo nomine. I thank you; salute your Father, when he comes back, in my name.

B. Faciam ña, vale. I will do so, farewell.

A. Vale tu quoque. Fare you well too.

C O L L.

COLL. XVIII.

A. Cur rides solus?

Why do you laugh alone?

B. Quid refert tua?

What does that concern you?

A. Quia fortasse rides me.

Because perhaps you laugh at me.

B. Unde oritur ista suspicio?

Whence arises that Suspicion?

A. Quia es malus.

Because you are bad.

B. Omnes sumus mali quidem, at ego non sum peior te.

We are all bad indeed, but I am not worse than you.

A. Nemo ridet igitur, nisi irrideat aliquem?

Does nobody laugh then, unless he laugh at somebody?

B. Non intelligo sic, sed qui ridet solus, ut audiivi saepe, aut est stultus, aut cogitat aliquid mali.

I do not ~~mean so~~, but he that laughs ~~alone~~, as I have heard often, either is a Fool, or thinks some Mischief.

A. Nescio cujus sententia ista sit, sed cujuscunque sit, non est perpetuo vera; tamen accipio admonitionem in bonam partem, et moneo te vicissim, ut caveas esse suspiciosus, nam mors est aptissima timidis et suspiciosis, ut est in nostro morali carmine.

I know not whose Saying that is, but whosesoever it is, it is not always true; yet I take your Admonition in good Part, and I admonish you again, that you would beware of being suspicious, for Death is the fittest for timorous and suspicious Persons, as it is in our moral Verse.

B. Memini, boni consula tuam admonitionem.

I remember, I take in good Part your Admonition.

C O L L. XIX.

- A. Quantum pecuniæ habes? How much Money have you?
- B. Assem cum semisse; quantum habes tu? A Penny with a halfpenny; How much have you?
- A. Non tantum. Not so much.
- B. Quantum igitur? How much then?
- A. Unicum assem. One Penny.
- B. Vultare mutuo mihi? Will you lend it me?
- A. Est mihi opus. I have need of it.
- B. In quem usum? For what Use?
- A. Ad emendam char- tam. To buy Paper.
- B. Reddam tibi hodie. I will give it again to you to Day.
- A. Addendum fuit Deo juvante. You should have added God helping.
- B. Sic præceptor docet ex verbo Dei, sed non possum assuescere. So the Master teaches out of the Word of God, but I cannot use myself to it.
- A. Eac assuescas. See you do use yourself to it.
- B. Quomodo id fiet? How shall that be done?
- A. Si cogites sæpe nos sic pendere a Deo, ut possimus nihil sine ejus auxilio. If you consider often that we so depend upon God, that we can do nothing without his Help.
- B. Das mihi bonum consilium. You give me good Counsel.
- A. Quale velim dari mihi. Such as I would have given me.
- B. Sed ut redeamus ad propositum, dabis mutuo mihi istum assem? But that we may return to our purpose, will you lend me that Penny?
- A. Miror

A. Miror te petere mutuo a me, qui habes plus quam ego. I wonder *that* you ask to borrow of me, who have more than I.

B. Est quidam scholasticus transiens hac, qui offertat librum venalem. There is a certain Scholar passing this Way, who offers a Book to sell.

A. Quid tum?

What then?

B. Cupio emere, quia indicat vilius quam noster bibliopola. I desire to buy it, because he offers it cheaper than our Bookseller.

A. Accipe, sed quæso, unde reddes tam cito? Take it, but I pray, how will you restore it so soon?

B. A coena ibo domum, ut petam a matre. After Supper I will go home, that I may ask it of my Mother.

A. Quid si nolit dare tibi? What if she will not give it you?

B. Non cunctabitur, cum ostendero illi librum. She will not delay, when I shew her the Book.

COLL. XX.

A. Accepi pecuniam a patre hodie, si forte tibi est opus. I have received Money of my Father to Day, if perhaps you have Need.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quod pro tua liberalitate ultro offers mihi beneficium; nam quotusque facit id? I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for what one of a thousand does that?

A. Credo paucissimos, tamen tu provocasti me sæpe beneficiis. I believe very few, yet you have incited me often with Kindnesses.

B. Illa

B. Illa fuerunt adeo parva, ut non sint digna commemoratione. Those were so small, that they are not worth the mentioning.

A. Non est parvum beneficium, quod profectum est ab optima voluntate. It is not a small Kindness, which proceeded from a very good will.

B. Utinam expendemus tam beneficia Dei erga nos, quam solemus hominum. I wish we did consider as much the Kindnesses of God towards us, as we use to do those of Men.

A. Ille faxit, ut exercemus nos in ea cogitatione, et sapius, et diligentius. May he grant, that we may exercise ourselves in that Thought, both more often, and more diligently.

B. Illud profecto est necessarium, si volumus experiri ejus benignitatem sapius erga nos. That truly is necessary, if we would experience his Kindness often towards us.

COLL. XXI.

A. Quid sibi vult quod absueris hac tota hebdomade? What means it that you have been absent this whole Week?

B. Oportuit me manere domi. I was obliged to stay at Home.

A. Quamobrem? What for?

B. Ut adessem matri, quæ ægrotabat. That I might be with my Mother, who was sick.

A. Quid officium præstabas illi? What Office did you do her?

B. Legebam ei sapius. I read to her often.

A. Quid legebas? What did you read?

B. Aliquid ex sacris literis. Something out of the Holy Scriptures.

A. Istud

A. Istud fuit sanctum et laudabile ministerium; laudabile Service; I wish utinam omnes sic studerent verbo Dei. Sed quid; agebas nihil aliud? all People did so study the Word of God. But what; did you do nothing else?

B. Quoties erat opus ministrabam illi cum ancilla. As oft as it was needful I served her with the Maid.

A. Suntne hæc vera? Are these Things true?

B. Habeo testimonium. I have a Note.

A. Profer illud. Produce it.

B. Ecce! See here!

A. Quis scripsit. Who wrote it?

B. Noster famulus, nomine matris. Our Man, in the Name of my Mother.

A. Agnosco manum ejus, quia attulisti mihi sæpe ab illo. I know his Hand, because you have often brought me from him.

B. Licetne igitur redire in meam sedem? May I therefore return into my Seat?

A. Quidni liceat, cum satisfeceris mihi? Why may you not, seeing you have satisfied me?

B. Ago tibi gratias præceptor. I give you Thanks Master.

C O L L. XXII.

A. Salve præceptor. God save you Master.

B. Venis auspicato, quid nuncias? You come luckily, what News do you bring?

A. Meus pater orat te ut eamus una in nostros hortos suburbanos animi causa. My Father begs of you that we may go together into our Gardens in the Suburbs for our Diversion.

B. Serenitas cæli invitat vos ad eam rem, et nunc sumus feriati. The Brightness of the Weather invites you to that Thing, and now we keep Holiday.

A. Sed

A. Sed *quid* videbimus *illic* jucundum *adpectu*? But *what* shall we see *there* pleasant to be seen?

B. Varias et pulchras *arbores* cum fructibus suis, *item* miram varietatem *herbarum* et *florum*. Several and fair Trees with their Fruits, likewise a wonderful Variety of Herbs and Flowers.

A. Est *nihil* hoc tempore *jucundius* illis rebus. There is *nothing* at this Time *more* pleasant than those Things.

B. Ea est *beneficentia* Dei erga nos. That is the Bounty of God towards us.

A. Quam *debemus* extollere *assiduis* laudibus; expecta paulisper, dum *muto* togam, ut *sim* expeditior ad ambulandum. Jam *sum* paratus, *eamus*, sed *estne* pater domi? Which we ought to extol with continual Praises; stay a little, till I change my Gown, that I may be more nimble for walking. Now I am ready, let us go, but is your Father at Home?

B. Expectat nos *præ* foribus. He tarries for us at the Door.

A. Bene est, *vide* ut *salutes* eum *decenter*. It is well, see that you salute him decently.

B. Admoniti sumus *de* hoc a te *sæpius*. We have been admonished of this by you often.

C O L L. XXIII.

A. Tuus frater aut garrit *semper* in concione, aut ineptit, aut incitat aliquem; ex quo fit, ut sit *sæpe* notandus, ac deinde vapulet. Your Brother either is prating always at the Sermon, or fooling, or provoking somebody; from whence it comes to pass, that he is often to be set down, and then is whipt.

B. Quid

B. Quid vis faciam ?

What will you that I do ?

A. Cur non mones sæpe ?

Why do not you admonish him oft ?

B. Nunquam desisto monere.

I never cease to admonish him.

A. Perge precor.

Go on I pray you.

B. Nihil est quod me preceris, nunquam cessabo, donec (Deo volente) correxerit se ex aliqua parte.

You need not pray me, I will never cease, till (God willing) he reform himself in some Measure.

A. Sic usurpabis Catonis præceptum, quando mones aliquem, nosti cætera.

So you will use Cato's Precept, when you admonish any one, you know the rest.

B. Sed oro te, mi Abraham, ut, quoties notaveris eum, renuncies id mihi.

But I pray thee, my Abraham, that, as oft as you set him down, you would tell it me.

A. Nunquam esset finis, adeo frequens est nomen in meis commentariolis.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem fac me certiores, quum peccaverit denuo, tum dicam patri, cujus verba timet magis quam verbera.

At least make me acquainted, when he transgresses again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem ; facies igitur quod rogo ?

So I hope, indeed ; Will you do then what I ask ?

A. Ego vero, ac lubens.

I will indeed, and willingly.

C O L L. XXIV.

A. Emistine *scalpellum*
ut volebas nuper?

Have you bought a *Pen-
knife* as you designed late-
ly?

B. Non emi.

I have not bought one.

A. Quid obstitit? nam
dixeras mihi te empturum
hodie.

What hindered? for you
told me you would buy one
to Day.

B. Dixeram quidem, sed
postea venit mihi in men-
tem, præstare ut expectem
mercatum futurum proxime
in hac ipsa urbe.

I told you indeed, but
afterwards it came into my
Mind, that it would be
better to stay till the Fair
that is to be next in this
very City.

A. Quid lucri facies
inde?

What Gain will you
make by that?

B. Et emam minoris, et
melioris notæ, nempè, ex
officinis Germaniæ.

I shall both buy it for
less and of a better Mark, to
wit from the Shops of Ger-
many.

A. Quis dedit tibi istud
consilium?

Who gave you that Ad-
vice?

B. Noster Hieronymus.

Our Jerom.

A. Fecit bene, nam de-
bemus dare bonum consilium
semper amicis.

He did well, for we
ought to give good Advice
always to our Friends.

B. Tantumne amicis igi-
tur?

Only to our Friends
then?

A. Imo et inimicis fa-
teor, quia Christus noster
optimus præceptor jubet sic.

Yes and to our Enemies
I confess, because Christ our
best Master bids us do so.

B. Utinam conservemus
ejus doctrinam bene infix-
am memoriæ, ac sequamur
eam perpetuo.

I wish we may keep his
Doctrine well fixed in our
Memory, and may follow it
perpetually.

A. Ille

A. Ille spiritus bonus *May that good Spirit
faxit, cujus unius instinctu grant it, by whose only
animi nostri accenduntur Instinct our Minds are in-
ad agendum bene. flamed to do well.*

B. Precaris bene. *You pray well.*

C O L L. XXV.

A. Præceptor, visne dare *Master, will you give me
præmiolum? a little Reward?*

B. Quamobrem? *What for?*

A. Causa victoriæ. *On the Account of Vic-
tory.*

B. Ubi sunt tui compa- *Where are your Fel-
res? lows?*

A. Hic sunt Hugo et *Here are Hugh and Au-
Audax. dax.*

B. Heus nomenclator! *Soho Monitor! are these
suntne hi victores hac heb- Conquerors this Week?*
domade?

A. Habent paucissimas *They have the fewest
notas omnium. Marks of all.*

B. Ergo sunt victores: *Therefore they are Con-
quid aliud quæro ex te? querors: what else do I ask
Quod præmium petitis igi- of thee? What Reward do
tur? you desire then?*

A. Quod placuerit tibi, *What shall please you.*

B. Quo jure debeo? *By what right do I owe?*

A. Ex promisso. *By Promise.*

B. Dicitis æquum; nam *You say fair; for what-
quicquid est recte promif- soever is rightly promised,
sum debet præstari. ought to be performed.*

A. Sic didicimus ex te. *So we have learnt of
you.*

B. Ecce

B. Ecce vobis pennæ singulæ ad scribendum, ac ne putetis esse vulgares, sunt ex earum genere, quæ appellantur vulgo Hollandicæ.

See here for you Pens apiece to write with, and that you may not think that they are common ones, they are of their Kind, which are called commonly Holland Pens.

A. Agimus tibi gratias præceptor.

We give you Thanks Master.

B. Quin potius agite gratias Deo, auctori omnium bonorum, qui dat prosperos successus studiis vestris; vos autem pergitte diligenter in studio literarum.

But rather give Thanks to God, the Author of all good Things, who gives prosperous Success to your Studies; and do you go on diligently in the Study of Letters.

A. Dabimus operam, quantum Deus juvabit nos.

We will do our Endeavour, as much as God shall help us.

B. Omnia nostra sunt vana sine ejus ope.

All our doings are vain without his Help.

C O L L. XXVI.

A. Quando es profecturus domum?

When are you to go Home?

B. Cras, Deo juvante.

To-morrow, God helping.

A. Quis iussit?

Who ordered?

B. Pater.

My Father.

A. Sed quando iussit?

But when did he order?

B. Scripsit ad me superiore hebdomade.

He writ to me the last Week.

A. Quo die accepisti literas?

Upon what Day did you receive the Letter?

B. Die Veneris.

Upon Friday.

A. Quid

A. Quid literæ contine-
bant præterea?

B. Omnes recte valere,
et initium vindemiæ fore
proxima hebdomade.

A. O fortunatum pue-
rum qui prosperas vinde-
miatum!

B. Vis dicam patri meo,
ut accersat te?

A. Quam acceptum fa-
ceres mihi?

B. Sed vereor ut velit.

A. Imo, gaudebit, tum
propter nostram conjunctio-
nem, tum quod colloquendo
Latine exercebimus nos, et
conferemus una interdum de
studio.

B. Oh! exilio gaudio.

A. Amabo te cura id,
mi animule.

B. Senties; interim pre-
cemur Deum, ut veritas
nostra facta et consilia in
gloriam sui nominis.

A. Mones bene, et certe
expedit facere ita.

What did the Letter con-
tain beside?

That all are well, and
that the Beginning of Vin-
tage will be the next Week.

O fortunate Boy who
hastens to the Vintage!

Will you that I tell my
Father, that he may send
for you?

How acceptable a Thing
would you do to me?

But I am afraid he will
not.

Nay, he will be glad,
both for our Acquaintance,
and also because in talking
together in Latin we shall
exercise ourselves, and shall
confer together sometimes a-
bout our Study.

O! I leap for Joy.

I pray you take Care of
that, my Dear.

You shall find it; in the
mean Time let us pray to
God, that he would turn our
Actions and Counsels to the
Glory of his Name.

You advise well, and
certainly it is expedient to
do so.

C O L L. XXVII.

- A. Habesne duas aut tres pennas ? Have you two or three Pens ?
- B. Habeo tantum duas. I have but two.
- A. Da commodato mihi unam. Lend me one.
- B. Non faciam. I will not do it.
- A. Cur non ? Why not ?
- B. Ne abutaris. Lest you abuse it.
- A. Memento, fortasse aliquando rogabis me aliquid frustra. Remember, perhaps some-time you will ask me something in vain.
- B. Atqui Christus jubet nos compensare malum bono. But Christ bids us requite Evil with Good.
- A. Nondum didici illud. I have not yet learnt that.
- B. Sed oportet te discere, si cupis esse discipulus Christi. But it becometh you to learn, if you desire to be the Disciple of Christ.
- A. Quid cupio magis ? What do I desire more ?
- B. Disce igitur imitari magistrum. Learn then to imitate your Master.
- A. Discam progressu temporis. I shall learn in process of Time.
- B. Præstaret incipere nunc. It would be better to begin now.
- A. Urges me nimis, nondum complevi octavum annum, ut mater ait. You urge me too much, I have not yet compleated the eighth Year, as my Mother says.
- B. Est semper tempus agendi bene; sed interim ne succenseas mihi, quæso, jocabar enim, ut
- It is always Time to do well; but in the meantime be not angry with me, I pray, for I jested, tha

ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima. *that I might invite you to talk a little whilst we are at Leisure, look here's a Pen for you, and that not at all the worst.*

A. *Reddam tibi statim, cum descripsero aliquid.* I will give it you again presently, when I have writ out something.

B. *Ne reddas.* Do not give it me again.

A. *Quid faciam igitur?* What shall I do then?

B. *Quicquid voles, nam datur tibi dono a me.* Whatsoever you will, for it is given you as a Gift by me.

A. *Habeo tibi maximas gratias.* I give you very great Thanks.

C O L L. XXVIII.

A. *Unde redis tam anhelus?* Whence come you so out of Breath?

B. *A foro.* From the Market.

A. *Quid affers illinc?* What do you bring from thence?

B. *Scalpellum.* A. Penknife.

A. *Quanti emisti?* For how much bought you it?

B. *Duobus assibus.* For two Pence.

A. *Estne bonum?* Is it a good one?

B. *Est a Germania, ut mercator dixit; vide notam.* It is from Germany, as the Tradesman said; see the Mark.

A. *Ego minime novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.* I do not know, but you do not do wisely enough, who trustest any Tradesman.

B. *Quid facerem?* What should I do?

A. Debuisti adhibere aliquem peritum, qui deligeret optimum tibi.

You should have got some skilful Body, who might have chose the best for you.

B. Hic erravi fatcor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote evangelicæ professionis.

Here I was mistaken I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelick Profession.

A. Quasi sint nulli fallaces ejusmodi.

As though there were no Knowes of that Sort.

B. Puto esse plurimos.

I think there are many.

A. Sed omittamus hæc, et experiamur potius scalpellum.

But let us omit these Things, and try rather the Penknife.

B. Experientia docebit nos.

Experience will teach us.

A. Accipe et tenta, obsecro, nam non probavi nisi levissime, idque inter emendum.

Take it and try it, I pray, for I have not try'd it but very slightly, and that as I brought it.

B. Papæ! quis docuit te eligere tam prudenter?

Strange! who taught you to chuse so prudently?

A. Rogas? non memini præceptorem dicere nobis tam sæpe, esse Deum solum qui docet bona?

Do you ask? do not you remember that the Master tells us so oft, that it is God alone who teacheth good Things.

B. Profecto docuit te optime hic.

Truly he taught thee very well here.

A. Ago illi gratias ex animo; et precor ut doceat me parere suæ voluntati semper.

I give him Thanks from my Soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor I too pray the same ; and
idem ; nec solum nobis, sed not only for us, but for all
omnibus piis. the Godly.

A. Facis ut decet pium You do as becomes a
puerum. pious Boy.

B. Sed estne tempus ut But is it not Time that
conferamus nos in audito- we betake ourselves into
rium ? the Auditory ?

A. Sic est, fume libros, So it is, take your Books,
et eamus una. and let us go together.

C O L L. XXIX.

A. Commoda mihi Vir- Lend me Virgil for two
gilium in duos dies, si po- Days, if it may be done,
tест fieri, nullo incommodo without any Inconvenience
tuo. to you.

B. Profecto non possum. Truly I cannot.

A. Cur non ? Why not ?

B. Quia Gerardus qui Because Gerard who bor-
accepit commodato nuper a me rowed it lately of me has
opposuit pignori. laid it in Pawn.

A. Ain' tu, pignori ? Say you so, in Pawn ?

B. Sic est ut dico. So it is as I say.

A. Quanti oppignoravit ? For how much did he
pawn it ?

B. Tribus assibus, ut ait. For three Pence, as he
says.

A. O ingratum homi- O ungrateful Man !
nem ?

B. Tantumne ingratum ? Only ungrateful ?

A. Imo vero, et ingra- Yes indeed, both ungrate-
tum et malum. Sed potu- ful and wicked. But could
itne oppignorare rem tuam be pawn your Thing with-
te inconsulto ? out consulting you ?

B. Potuit,

B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu ; sed quid facerem ?

A. Rogas ? defer eum ad præceptorem.

B. Malo pati istam injuriam, quam committere ut miser vapulet.

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet ?

B. Ait se accepturum pecuniam a patre brevi.

A. Quid si fallat te ?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

A. Nihil est tutius recto consilio.

B. Meministi probe, nam sic præceptor dictavit nobis ; sed nunquid vis aliud ?

A. Ut sit bene tibi.

B. Et optime tibi.

He could, as you see it is done.

Yet he ought not.

Thou hast touched the Thing with a Needle ; but what should I do ?

Do you ask ? carry him to the Master.

I had rather suffer that Injury, than cause that the poor Boy be whipped.

You do well, so be he return your own again.

He will return it, I hope.

How should he return it ?

He says that he shall receive Money from his Father shortly.

What if he deceive you ?

It may be done, but yet I will wait for some Days what will be, and then I will take Advice.

Nothing is more safe than good Advice.

You remember well, for so the Master hath dictated to us ; but would you any thing else ?

That it may be well to you.

And very well to you.

C O L L. XXX.

A. Quis novus deauratus liber est iste, quem ostentas tam magnifice ? What new gilt Book is that, which you shew so proudly ?

B. Terentius.

Terence.

A. Ubi fuit impressus ?

Where was it printed ?

B. Lutetiae.

At Paris.

A. Quis dedit eum tibi ?

Who gave it you ?

B. Emi mea pecunia.

I bought it with my Money.

A. Unde nactus es pecuniam ?

Where got you Money ?

B. Quæris istud stulte, quasi ego furatus sim.

You ask that foolishly, as though I had stolen it.

A. Absit a me cogitare istud. Sed rogabam animi causa.

Far be it from me to think that. But I asked for my Pleasure's Sake.

B. Nec ego reprehendi dictum tuum serio; sed solemus joculari eo modo cum familiaribus.

Nor did I blame your Saying in Earnest; but we use to jest after that Manner with our Acquaintance.

A. Nihil prohibet joculari, modo Deus ne offendatur. Sed age revertamur ad propositum; de quo emisisti istum Terentium ?

Nothing binders to jest, so be God be not offended. But come let us return to our Purpose; of whom did you buy that Terence ?

B. De Clemente.

Of Clement.

A. Illone circumforaneo bibliopola ?

Of that pedling Book-seller ?

B. Maxime.

Yes.

A. Quanti constitit ?

How much cost it ?

B. Decem assibus.

Ten Pence.

A. Nihilne

- A. Nihilne amplius? No more?
 B. Nihil omnino. Nothing at all.
 A. Profecto pretium est Trully the Price is cheap
vile satis, præsertim cum enough, especially since it
sit auratus, et adeo elegan- is gilt, and so finely bound;
ter compactus; erantne alii were there any other Books
codices similes? like it?
 B. Duo vel tres. Two or three.
 A. Deduc me, quæso, Bring me, I pray, to
ad illum. him.
 B. Eamus, Let us go.

C O L L. XXXI.

- A. Nonne est hic liber Is not this Book yours?
tuus?
 B. Ostende mihi. Shew it me.
 A. Agnosco meum; ubi I know it to be mine;
invenisti? where found you it?
 B. In Schola. In the School.
 A. Ago tibi gratias quod I give you Thanks that
collegeris eum. you took it up.
 B. Atqui nunc esses no- But now you should be
tandus, si vellem agere te- set down, if I would deal
cum summo jure. with you in strict Law.
 A. Quid ita? Why so?
 B. Nescis nostras scho- Do not you know our
lasticas leges; School Laws?
 A. Ipsæ leges cupiunt The very Laws desire
regi jure. to be ruled by Right.
 B. Quo jure nostræ le- By what Right are our
ges reguntur? Laws governed?
 A. Æquitate et præcep- By Equity and the Ma-
toris arbitrio, qui condidit ster's Pleasure, who made
eas nobis privatim. them for us privately.

Præterea, non solet esse Besides, he does not
tam severus in eo quod use to be so severe in that
peccatum est negligentia vel which is done amiss thro'
oblivione. Negligence or Forgetful-
 ness.

B. Ego expertus sum sæ- I have found it often
pius sic; sed quoquomodo so; but however you
peccaveris, causa dicenda offend, your Cause must
erit coram observatore. be pleaded before the Mo-
 nitor.

A. Non timeo dicere I'm not afraid to plead
causam ubi est nihil peri- my Cause where there is
culi. nothing of Danger.

B. Taceo. I hold my Tongue.

A. Sed, quæso, quid o- But, I pray, what Need
pus est ut monitor sciat is there that the Monitor
id? nam Deus non offensus should know that? for God
est hic. has not been offended here.

B. Age celabo. Well I will conceal it.

A. Facies bene. You will do well.

B. Sed heus, memento But bark you, remember
referre par pari. to return like for like.

A. Meminero. I will remember.

C O L L. XXXII.

A. Quando repetes scho- When will you go again
lam? to School?

B. Nescio. I know not.

A. Cur non admones pa- Why do you not put your
trem de ea re? Father in Mind of that
 Thing?

B. Quid putas me cu- What do you think I
rare? care?

A. Parum admodum, ut Very little, as I be-
credo. lieve.

B. Est satis signi te non
amare literas.

It is Sign enough that
you do not love Learning.

A. Scio legere, scribere,
loqui Latine mediocriter, quid
opus est mihi tanta scientia?
scio plura quam tres papistici
sacerdotes.

I understand to read, to
write, to speak Latin indif-
ferently, what Need have
I of so much Knowledge?
I know more than three
Popish Priests.

B. O miserum adolescen-
tem! ficcine contemnis rem
inæstimabilem?

O miserable Youth! do
you so despise a Thing in-
estimable?

A. Unde videor miser
tibi?

For what do I seem mi-
serable to you?

B. Amice! feci tibi nul-
lam injuriam; nam quod
dixi tibi non est convitium,
ne tu accipias in malam
partem: sed misereor tui,
quod contemnis id quod pa-
rit felicitatem.

O Friend! I have done
you no Wrong; for what
I said to you is not a Re-
proach, that you may not
take it in evil Part: but I
pity you, that you contemn
that which produceth Hap-
piness.

A. Lucrum, divitiæ, et
voluptas, pariunt felicitatem.

Gain, Riches, and Plea-
sure, produce Happiness.

B. Imo ista fuerunt exi-
tio multis, tametsi divitiæ
sunt donum Dei, nec no-
cent, nisi iis qui abutuntur.
Verum est nulla possessio
pretiosior quam virtus et
cognitio honestarum rerum.

Nay those Things have
been the Destruction of
many, altho' Riches are
the Gift of God, and do
no Hurt, but to those that
abuse them. But there is
no Possession more precious
than Virtue and the Know-
ledge of honest Things.

A. Vis concionari igitur,
ut video.

You will preach then, as
I see.

B. Utinam audivisses di- I wish you had heard
vinas conciones diligen- godly Sermons diligently.
ter.

A. Hem obtundis me, Oh you tire me, would
nunquid vis? you any Thing?

B. Ut Deus det tibi bo- That God would give
nam mentem. you a right Mind.

A. Fortasse est tibi ma- Perhaps you have more
gis opus ea quam mihi. need of that than I.

B. Vale. Farewel.

C O L L. XXXIII.

A. Miror quid tibi velis, I wonder what you
tu es semper fere otiosus, mean, you are always al-
aut garris aut ineptis. most idle, you are either
prating or playing the
Fool.

B. Quid vis faciam? What would you have me
do?

A. Stude diligenter. Study diligently.

B. Cur mones me istud? Why do you advise me
to that?

A. Pro meo amore in te, Out of my Love to you,
tuaque utilitate. and for your Good.

B. Mones frustra. You advise in vain.

A. Quid ita? Why so?

B. Quia animus non est Because my Mind is not
in literis. for Learning.

A. Quid velles ergo? What would you do then?

B. Discere aliquam ar- Learn some Trade suita-
tem aptam ingenio meo. ble to my Genius.

A. Jamne cogitasti quæ- Have you considered al-
nam ars placeat tibi po- ready what Trade pleases
tissimum? you best?

B. Jampridem. Long since.

A. Cur

A. Cur ergo non admones patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur mihi.

A. Roga præceptorem ut dicat illi.

B. Imo oro te, dic præceptori meis verbis, nam verecundia prohibet me. Facies quod rogo?

A. Faciam certe, idque libentissime; nam tædet me valde videre te adeo remissum.

B. O quam gratum feceris mihi!

A. Sed præceptor vocabit te.

B. Quid tum? occasio oblata reddet me audacem ad aperiendam meam mentem libere.

A. Judicas recte.

B. Fac tu igitur, memineris tui promissi, deinde renuncia quid ille responderit.

A. Alioquin essem inutilis nuncius tibi.

Why then do not you acquaint your Father?

I never durst.

Why not?

I am afraid lest he should be angry with me.

Ask the Master that he may tell him.

Nay I desire you, tell the Master in my Words, for Bashfulness hinders me. Will you do what I ask?

I will do it certainly, and that very willingly; for it troubles me very much to see you so careless.

O how acceptable a Thing will you do me!

But the Master will call for you.

What then? an Occasion offered will make me bold to open my Mind freely.

You judge rightly.

See you then, you remember your Promise, afterward tell me what he shall answer.

Otherwise I should be an useless Messenger to you.

C O L L. XXXIV.

A. Euge, *audivi* sororem tuam *nupsisse*.

B. Audisti *verum*.

A. Quis *est* maritus ejus!

B. Quidam *civis* Lugdunensis, *progenitus* honestis parentibus.

A. Estne *dives*?

B. Sic *habetur*, sed *tamen* meus pater *facit* hæc *longe* pluris: *Primum*, quod sit bene moratus *adolescens*; deinde, quod sit non solum doctissimus, sed etiam *amantissimus* bonarum *literarum*; denique, quod sit *verus* cultor Dei, et *summus* observator *Christianæ* religionis.

A. Narras *mibi* egregios *titulos* adolescentis. O *felicem* sororem!

B. Dixeris *felicem* sane, *haud* abs re, *siquidem* sic agnoscat illud bonum *perpetuo*, ut *meminerit* semper *profectum* esse ex bonitate Dei, atque *ob id* agat ei *immortales* gratias.

O brave, *I have heard* that your Sister *is married*.

You have heard the *Truth*.

Who *is* her Husband?

A certain *Citizen* of Lyons, *born* of honourable Parents.

Is he *rich*?

So *he is accounted*, but yet my Father *values* these Things *far more*: *First*, that *he is* a well behaved young Man; then, that *he is not only* very learned, but also a very great Lover of Learning; *lastly*, that *he is a true* Worshipper of God, and a great Observer of the *Christian* Religion.

You give *me* an excellent *Character* of the young Man. O happy Sister!

You may call her *happy* indeed, *not without Reason*, if she so acknowledge that Blessing *always*, that *she may remember* always it proceeded from the Goodness of God, and *for that* give *him* immortal Thanks.

A. Credo

A. Credo facturam illud. I believe *she* will do that.

B. Ita spero quidem, sic enim instituta est a parentibus in Christiana doctrina. So I hope indeed, for *so she* has been instructed by her Parents in the Christian Doctrine.

A. Sed jam domestica negotia revocant me alio, ergo vale. But now domestick Business calls me another Way, therefore farewell.

B. Vale tu quoque, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipue patri matricque, et ipsi novæ nuptæ, et dicito me gratulari illi faustum hoc conjugium. Fare you well too, but remember to give my Service to all your Friends, especially to your Father and Mother, and the new married Woman, and tell her I congratulate her upon this happy Wedding.

A. Faciam, et quidem libentissime. I will do it, and indeed very willingly.

C O L L. XXXV.

A. Quot annos natus es? How many Years old are you?

B. Tredecim, ut accepi a matre. Quot annos natus es tu? Thirteen, as I have heard of my Mother. How many Years old are you?

A. Non tot.

Not so many.

B. Quot igitur?

How many then?

A. Duodecim.

Twelve.

B. Sed quotum annum agit frater? But what Year is your Brother going on?

A. Octavum.

The Eighth.

B. Quid ais? loquitur Latine. What say you? he speaks Latin.

A. Quid miraris? habemus semper domi pædagogum et doctum et diligentem, qui docet nos semper loqui Latine, effert nihil Anglicum, nisi causa declarandi aliquid; quinetiam non audemus alloqui patrem nisi Latine.

B. Nunquam loquimini igitur Anglice?

A. Solum cum matre, idque certa quadam hora cum illa jubet nos vocari ad se.

B. Quid agitis cum familia?

A. Loquimur raro cum familia, et quidem tantum in transitu, et tamen famuli ipsi alloquuntur nos Latine.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas, utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cujus dono habemus patrem qui curat nos erudiendos tam accurate.

Why do you wonder? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, speaks nothing in English, unless for the sake of explaining something; moreover we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you do with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any time Need require that we speak to them, we use the English Tongue, as we use to do with our Mother.

O you are happy, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certe

B. Certe laus et honor
ejus rei debetur cœlesti pa-
tri unico.

Certainly *the Praise* and
Honour of that thing is ow-
ing to our heavenly Father
only.

A. Sed quid agimus?
jam audio catalogum reci-
tari.

But *what* do we? now
I hear *the Bill* is a calling.

B. Festinemus igitur.

Let us make haste *then*.

C O L L. XXXVI.

A. Venitne pater ad mer-
catum?

Is your Father come to
the Market?

B. Convenit me hodie
mane cum surgerem e lecto.

He came to me to Day.
Morning when I was rising
out of Bed.

A. Petiisti nihil ab eo?

Did you ask *nothing* of
him?

B. Imo, pecuniam.

Yes, *Money*.

A. Et dedit tibi?

And *did he* give you it?

B. In præsentia.

For the present.

A. Quantum obsecro?

How much I pray you?

B. Viginti asses.

Twenty Pence.

A. Papæ! viginti asses,
qui fit ut audeat commit-
tere tantum pecuniæ tibi?

O strange! *Twenty Pence*,
how comes it to pass *that*
he dare trust so much *Mo-*
ney with you?

B. Quia novit me esse
frugi dispensatorem, siqui-
dem semper reddo illi ratio-
nem usque ad teruncium.

Because *he* knows me to
be a good *Husband*, since I
always give him an *Account*
to a Farthing.

A. Sed impetravisti ægre
fortasse?

But you got it difficultly
perhaps?

B. Imo facillime, atque
cum gratia.

Nay *very easily*, and with
good Will.

- A. O mitem parentem! O mild Father!
 B. Certe mitissimum. Truly very mild.
- A. Sed ut redeamus ad rem, quid facies ista pecunia? But *that* we may return to the Matter, what will you do with that Money?
 B. Emam libros, et alia necessaria mihi. I will buy Books, and other Things necessary for me.
- A. Potestne dare mutuo mihi aliquid? Can you lend me some?
 B. Possum modo eges. I can if you want.
- A. Nisi egerem, non peterem. Unless I needed, I should not ask.
- B. Quantum vis accipere a me? How much will you have of me?
 A. Quinque asses. Five Pence.
 B. Accipe. Take them.
- A. O verum amicum! O true Friend!
 B. Non est verus amicus qui non iuvat amicum in tempore, si habet unde iuvat. He is not a true Friend who does not help his Friend in Time, if he has wherewith he may help him.
- A. Certus amicus, ut est in proverbio, cernitur in incerta re. A sure Friend, as it is in the Proverb, is tried in a doubtful Matter.
- B. Quando reddes mutuum? When will you restore what you've borrowed?
 A. Ubi primum pater venerit in hanc urbem. As soon as my Father shall come into this City.
- B. Quando speras venturum? When do you hope he will come?
 A. In mercatu proximo, nempe, ad octavum diem Octobris. The next Market, to wit, on the Eighth Day of October.

C O L L. XXXVII.

A. Nescis *vetitum esse*
loqui *submisſe* inter nos?

Do not you know *that*
we are forbid to speak low
among ourselves?

B. Quidni scirem, *cum*
præceptor *inculcet* nobis
causas ejus rei tam sæpe!

How should I but know,
when the Master *incul-*
cates upon us *the Causes* of
that Thing *ſo* often!

A. Cur igitur faciebas
contra modo?

Why *then* did you do
the contrary juſt now?

B. Quia Isaacus cœpe-
rat alloqui me.

Because Isaac began to
ſpeak to me.

A. Quid *tum?* debuisti
admonere illum, non imi-
tari.

What *then?* you ought
to have *admoniſhed* him,
not imitated him.

B. Debui, *ſed* tunc non
venit mihi in mentem.

I ought, *but* then it did
not come into my Mind.

A. Sed interim es notan-
dus.

But *in the mean Time*
you are to be ſet down.

B. Minime vero, niſi
vis eſſe ſeverior ipſo præ-
ceptore.

Not *indeed*, unleſs you
will be more ſevere than
the Maſter himſelf.

A. Dic mihi cauſam.

Tell me the Reaſon.

B. Quia præceptor vetat
quempiam notari, qui ſpon-
te agnoverit delictum, mo-
do ne ſit tale factum quod
interdictum ſit verbo Dei.

Because the Maſter for-
bids any one to be ſet
down, who voluntarily ac-
knowledges his Fault, ſo it
be not ſuch a Fact as is
forbid by the Word of God.

A. Nonne præceptum
eſt a Deo ut obediamus
parentibus?

Is it not commanded by
God that we obey our Pa-
rents?

B. Illud eſt quintum
præceptum decalogi.

That is the Fifth Com-
mandment of the Deca-
logue.

A. At-

A. Atqui, ut habemus in catechismo, istud præceptum patet latius; nam sub nomine parentum complectitur præceptores, magistratus, et denique omnes quibus Deus subjecit nos.

B. Equidem non nego esse vera quæ narras, sed malo consulere præceptorem, quam disputare tecum; alioquin induceres me in majus malum, quod est vitium contentionis, multo magis vitium a præceptore.

A. Dicis æquum, meminervis igitur admonere præceptorem.

B. Ne putes me obliturum, præsertim cum mea res agatur.

But, as we have it in our Catechism, that Commandment extends further; for under the Name of Parents it comprehends Masters, Magistrates, and finally, all to whom God hath subjected us.

Truly I do not deny those Things to be true which you say, but I had rather consult the Master, than dispute with thee; otherwise you'd lead me into a greater Evil, which is the Vice of Contention, much more forbid by the Master.

You say fair, remember then to put the Master in mind.

Do not think that I will forget, especially since it is my own Case.

C O L L. XXXVIII.

A. Heus puer!

B. Hem præceptor, quid vis?

A. Pone libros, studuisti satis toto die; para te, ut eamus ambulatum.

Soho Boy!

Anon Master, what would you have?

Lay by your Books, you have studied enough all Day; prepare yourself that we may go a walking.

B. Nonne

B. Nonne præstaret a
cæna?

Were it not better after
Supper?

A. Exercitatio corporis
est salubrior ante cibum.
Narra dictum Socratis in
eam sententiam.

The Exercise of the Body
is more wholesome before
Meat. Repeat the saying
of Socrates to that Purpose.

B. Cum Socrates ambu-
laret contentius usque ad ves-
perum, interrogatus quare
faceret id, respondit, se
obsonare famem ambulan-
do, quo cœnaret melius.

When Socrates walked
hard until Evening, being
ask'd why he did that, he
answered, That he got him-
self a Stomach by walking,
that he might sup the bet-
ter.

A. Meministi probe, quis
est auctor?

You have remembered
well, who is the Author?

B. Cicero; sed quo pro-
dibimus præceptor?

Cicero; but whither
shall we go Master?

A. Extra urbem.

Without the Town.

B. Mutabone calceos?

Shall I change my Shoes?

A. Muta, ne conspergas
istos novos pulvère; sume
etiam umbellam, ne ardor
solis infuscet faciem tibi.

Change them, lest you
sprinkle those new ones
with Dust; take likewise
your Shade, lest the Heat
of the Sun tan your Face
for you.

B. Adsum paratus jam.

I am here ready now.

A. Nunc sane prodeamus.

Now truly let us go out.

B. Vocabone unum co-
mitem aut alterum ex vi-
cinitate?

Shall I call one Compa-
nion or other out of the
Neighbourhood?

A. Admones recte, sic
enim deambulatio erit ju-
cundior, nam conferetis ser-
mones inter vos per viam,
et colludetis alicubi sub um-
bra.

You admonish well, for
so the Walk will be more
pleasant, for you will hold
Discourse betwixt yourselves
by the Way, and will play
somewhere in the Shade.

B. Sic

B. Sic etiam appententia cibi excitabitur.

So also a Stomach to our Meat will be got.

A. Ego præcedam lento gradu; ubi nactus eris comites, vos sequimini me per ripariam portam.

I will go before with a slow Pace; when you have got Companions, do you follow me through the Water-gate.

B. Expectabis nos illic igitur?

Will you stay for us there then?

A. Certo.

Certainly.

B. Quid si invenero nullos comites?

What if I find no Companions?

A. Nihilominus sequere me, audistine?

Nevertheless follow me, did you hear?

B. Audivi, præceptor.

I did hear, Master.

COLL. XXXIX.

A. Cur abfuiſti hodie mane?

Why were you absent to day Morning?

B. Eram occupatus.

I was busy.

A. In quo negotio?

In what Business?

B. In ſcribendis literis ad matrem.

In writing a Letter to my Mother.

A. Quid opus erat ſcribere illi?

What Need was there to write to her?

B. Quia ſcripſerat ad me.

Because ſhe had writ to me.

A. Reſcripſiſti ergo?

You writ back then?

B. Loqueris proprie.

You ſpeak properly.

A. Unde miſiſti tibi literas?

From whence did ſhe ſend you the Letter?

B. Rure, nempe, ex villa noſtra.

From the Country, to wit, from our Country-houſe.

A. Quando proſecta eſt rus?

When did ſhe go into the Country?

B. Superiore hebdomade.

The laſt Week.

A. Quid

A. Quid agit ruri ?

What doth she do in the Country ?

B. Curat nostra rustica negotia.

She minds our Country Business.

A. Quid potissimum ?

What especially ?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

She prepares those Things which are needful for the next Vintage.

A. Agit prudenter.

She does prudently.

B. Quomodo probabis istud ?

How will you prove that ?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

For in all Things a diligent Preparation is to be used.

B. Quis docuit te istud ?

Who taught you that ?

A. Quidam pædagogus dictavit e Cicerone.

A certain Master dictated it out of Cicero.

B. Qua occasione ?

Upon what Occasion ?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

When he admonished me, that I should prepare myself diligently to say my Task the following Day.

B. Profecto admonebat recte.

Truly he admonished well.

A. Sed revertamur ad propositum ; non habetis villicum ad curanda vestra rustica negotia ?

But let us return to the Purpose ; have you not a Bailly to take Care of your Country Business ?

B. Imo, habemus et villicum, et famulos, et ancillas.

Yes, we have both a Bailly, and Men Servants, and Maidens.

A. Quid opus est igitur opera tuæ matris ?

What Need is there then of the Assistance of your Mother ?

B. Quod

B. Quod novit melius *providere* omnibus rebus *quam* isti imperiti ruricolæ.
 Because *she knows* better to provide for all Things than those unskilful Countrymen.

A. Nihilne amplius?
 Nothing more?

B. Sine me finire *propositum*.
 Suffer me to finish my Purpose,

A. Putabam te absolvisse.
 I thought you had done.

B. Etiam, ut audivi ex patre, præcipua cura domini requiritur in administranda re familiari.
 Moreover, as I have heard of my Father, the chief Care of a Master is required in managing his Estate.

A. Ergo tuus pater deberet esse potius ad villam.
 Therefore your Father ought to be rather at the Country-house.

B. Non potest.
 He cannot.

A. Quid prohibet?
 What hinders?

B. Quia est totus occupatus in sua arte.
 Because he is wholly employed in his Trade.

A. Caput majorem fructum ex ea re, ut opinor.
 He gets greater Profit from that Thing, as I think.

B. Quis dubitat?
 Who doubts?

A. Inde fit ut relinquat curam domesticæ rei uxori.
 Thence it is that he leaves the Care of his Domestic Affairs to his Wife.

B. Est omnino sic.
 It is just so.

A. Sed quando mater revertetur?
 But when will your Mother return?

B. Vix ante vindemiam perfectam.
 Hardly before the Vintage be finished.

A. Nonne tu ibis vindemiatum?
 Will not you go to gather Grapes?

B. Accersar

B. Accersar brevi a matre, ut spero.

I shall be sent for shortly by my Mother, as I hope.

A. Sed, quæso te, quid cogitamus?

But, I pray you, what do we think of?

B. Jam omnes currunt in Scholam.

Now all run into the School.

A. Bene res est, curramus et nos, ne finis possumus.

The Thing is well, let us run too, lest we be last.

C O L L. XL.

A. Atat! ecce nunc estis capti, non fatemini?

Aha! See now you are caught, do you not confess?

B. Certe fatemur ingenuè, sed non dicebamus mala verba; quæso te, mi condiscipule, noli notare nos.

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School fellow, do not set us down.

A. Quid garriebatis? audiui nescio quid de jentaculo.

What were you prating of? I heard I know not what of Breakfast.

B. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

A. Puto id fuisse, nec certe est valde magnum malum, nisi quod sunt otiosa verba.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

B. Sed loquebamur Latine.

But we spoke Latin.

A. Audiui, sed non erat tempus fabulandi; nam, ut scitis, hoc pulchrum

I heard, but it was not a Time for talking; for, as you know, this little

fillum temporis a merenda debet esse valde pretiosum vobis, quum sit dicatum studio; scilicet, ut quisque præparet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico verum?

little Time after Drinking ought to be very precious to you, seeing it is dedicated to Study; to wit, that every one may prepare himself to say those Things to the Masters which they have set us. Do not I say true?

B. Certe dicis verum, debuissimus legere simul de testamento, quæ oportebit reddere mox; sed ignosce, quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-Fellow, we will be hereafter more prudent, and will do our Duty more diligently.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros et studiosos? nec diligit solum, sed laudat et remuneratur.

If you do so, the Master will love you; do not you see how he loves good Boys and studious? nor does he love them only, but commends and rewards them.

B. Scimus ista et experimur quotidie.

We know those Things and experience them every Day.

A. Mementote ergo, et facite promissa.

Remember then, and do what you promise.

B. Tacebis hanc culpam igitur?

Will you conceal this Fault then?

A. Tacebo, sed ea lege, ut caveatis recidere.

I will conceal it, but upon this Condition, that you have a Care of falling into it again.

B. Cave-

B. Cavebimus, *Christo* We will take heed,
favente. *Christ* favouring.

COLL. XLI.

A. Quid mater dedit tibi in merendam? What did your Mother give you for Drinking?

B. Vide. See.

A. Est caro, sed quænam? It is *Flesh*, but what?

B. Bubula. Beef.

A. Utrum est recens an salita? Whether is it fresh or salt?

B. Est bubula salita. It is *Beef* salted.

A. Utrum est pinguis an macra? Whether is it fat or lean?

B. Eho inepte, nonne vides esse macram? Ho you *Simpleton*, do not you see it is lean.

A. Annon malles esse vitulinam aut vervecinam? Had you not rather it were *Veal* or *Mutton*?

B. Utraque est bona, sed præ cæteris bædina placet mihi, præsertim assa. Both is good, but above the rest *Kid* pleases me, especially roasted.

A. Hem delicatule, habesne tam doctum palatum? Ho you dainty *Fellow*, have you so learned a *Pa-*
late?

B. Dico ut sentio, non enim est mentiendum. I speak as I think, for we must not lie.

A. Mendacia absint a nobis, nam sumus filii Dei, et fratres Christi, qui est veritas ipsa, ut ipse, loquens de se, testatur. Lies be far from us, for we are the *Sons* of *God*, and the *Brethren* of *Christ*, who is *Truth* itself, as he, speaking of himself, witnesseth.

B. Sed *ad rem*, amo
suillam aspersam modico sa-
le, et bene coctam.

A. O mirificam grati-
am Dei! qui dat nobis tot
genera opsoniorum, et tam
bona.

B. Quot pauperes putas
esse in hac urbe, qui vic-
titant hordeaceo pane solo,
neque tamen ad futurita-
tem?

A. Non dubito esse mul-
tos, præsertim tanta cari-
tate annonæ.

B. Itaque quantas gra-
tias debemus agere Deo, in
tanta copia bonarum re-
rum?

A. Magnifice prædice-
mus ejus beneficia igitur,
atque interim precemur ut
miseretur inopiæ suorum
pauperum.

B. Utinam ipse afficiat
corda nostra suo Spiritu pe-
nitentis ad eam rem.

A. Ita precor.

But to the Matter, I
love Pork sprinkled with a
little Salt, and well boiled.

O the wonderful Favour
of God! who gives us so
many Kinds of Victuals, and
so good.

How many Poor do you
think there are in this
City, who live on Barley
Bread only, neither yet to
Fulness?

I do not doubt there are
many, especially in so great
a Dearth of Victuals.

Therefore how great
Thanks ought we to give
to God, in so great Plenty
of good Things?

Let us highly extol his
Benefits then, and in the
mean Time let us pray that
he would pity the Want of
his Poor.

I wish he would move
our Hearts by his Spirit
thoroughly to that Thing.

So I pray.

COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis? est magnum
signum stultitiæ.

What do you laugh at?

I know not.

Dost thou not know? it
is a great Sign of Folly.

B. Vocas me stultum
igitur?

Do you call me a Fool
then?

A. Minime vero, sed
dico tibi esse argumentum
stultitiæ, cum quis ridet,
et nescit causam ridendi.

No indeed, but I tell you
it is an Argument of Folly,
when any one laughs, and
knows not the Cause of his
laughing.

B. Quid est stultitia?

What is Folly?

A. Si evolvas Catonem
diligenter, invenies istud
quod quæris.

If you turn over Cato
diligently, you will find
that which you want.

B. Nunc non habeo Ca-
tonem meum. et volo agere
aliam rem.

Now I have not my
Cato, and I will do another
Thing.

A. Quod negotium ha-
bes?

What Business have
you?

B. Habeo aliquid de ru-
dimentis ediscendum.

I have something of the
Rudiments to get.

A. Interim, quæris fa-
bulari, ineptule?

In the mean time, do
you seek to talk, you Simple-
ton?

B. Dic mihi, quæso, de
stultitia in Catone.

Tell me, I pray, of Folly
in Cato.

A. Est summa pruden-
tia simulare stultitiam loco;
annon didicisti hoc?

It is the greatest Pru-
dence to feign Folly in
Place convenient; have not
you learnt this?

B. Imo, sed non recor-
dabar.

Yes, but I did not re-
member it.

A. Quum eris domi,
inspice librum tuum.

When you are at Home,
look upon your Book.

B. O quantas gratias ago
tibi! ego proponam istam
quæestionem alicui, qui non
poterit respondere mihi, et
sic erit victus.

O how great Thanks I
give you! I will propose
that Question to somebody,
who will not be able to
answer me, and so he will
be capt.

A. Tace puer, tace, et
studeto ne vapules.

Hold your Tongue *Boy*,
hold your Tongue, and
study lest you be whipped.

B. Non multum curo,
ego teneo prælectionem fere.

I do not much care, I
can say my Lesson almost.

A. Nisi taceas, dicam
observatori, qui notabit te
statim.

Unless you hold your
Tongue, I will tell the
Monitor, who will set you
down presently.

B. Mane, mane, dicam
nihil amplius.

Stay, stay, I will say
nothing more.

A. Sed memento id quod
dixi tibi.

But remember that which
I said to you.

B. Quidnam est?

What is it?

A. Ne rideas unquam
sine causa.

Do not laugh at any
Time without a Cause.

B. Sed non est malum
ridere.

But it is not Harm to
laugh.

A. Non dico istud.

I do not say that.

B. Quid igitur?

What then?

A. Est stultum ridere sine
causa.

It is foolish to laugh
without a Cause.

B. Nunc intelligo.

Now I understand.

A. Recordare sæpe.

Remember often.

C O L L. XLIII.

A. Scribis serio an in-
eptis?

Do you write in Earnest
or play the Fool?

B. Equidem scribo serio,
nam cur abuterer meo
tempore? sed cur rogas
istud?

Truly I write in Earn-
est, for why should I abuse
my Time? but why do you
ask that?

A. Quia vidi aliquando
cum scriberes melius.

Because I have seen
sometimes when you wrote
better.

B. Scribo

B. Scribo interdum melius.

I write sometimes better.

A. Qui fit igitur, ut scribas nunc tam male?

How comes it to pass then, that you write now so badly?

B. Adjumenta scribendi bene desunt mihi.

The Helps of writing well are wanting to me.

A. Quænam?

What?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, perfluit misere, atramentum est aquosum et subalbidum, penna mollis, et male parata.

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is waterish and whitish, my Pen soft, and badly made.

A. Cur non providisti omnia ista mature?

Why did you not provide all those Things in Time?

B. Pecunia desuit mihi, et etiam nunc deest.

Money was wanting to me, and even now is wanting.

A. Incidisti in istud vulgare proverbium, Omnia desunt illi cui pecunia deest.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

B. Sic agitur mecum.

So it fareth with me.

A. Sed quando speras te accepturum?

But when do you hope that you will receive?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu.

My Father will send to me, or will come himself the next Market.

A. Ego volo juvare te interea.

I will help you in the mean time.

B. Siquidem *potes id, af-* If so be you can do that,
feceris me magno beneficio. you will oblige me with a
 great Kindness.

A. Accipe *hos sex asses* Take these six Pence to
ad emendam chartam, et buy Paper, and other Things
alia necessaria. necessary.

B. Quam *vere* illud How truly was that said,
dictum est, Amicus certus A sure Friend is tried in a
cernitur in incerta re? sed doubtful Matter? but what
quid impellit te ut facias moveth thee that thou
tam benigne mihi ultro? shouldest do so kindly to me
 of thy own Accord?

A. Illa *charitas Dei,* That Love of God, which,
qua, ut Paulus ait, effusa as Paul says, is shed abroad
est in nostris cordibus. in our Hearts.

B. Vis *divini Spiritus est* The Force of that divine
mira, qui est autor ejus cha- Spirit is wonderful, who is
ritatis; sed interim cogi- the Author of that Chari-
tandum est mihi, quomodo ty; but in the mean Time
referam tibi gratiam. I must think, how I may
 make you a Requital.

A. Est *parva res, omitte* It is a small Thing, lay
istam cogitationem, tantum aside that Thought, only
redde mutuum, quum erit restore what is lent, when
commodum tibi. it shall be convenient for
 you.

B. Reddam, *ut spero,* I shall restore, as I hope,
prope diem. forthwith.

A. Eamus *ad precati-* Let us go to Prayer, lest
onem, ne notemur. we be set down

B. Adde *unum si placet.* Add one Thing if you
 please.

A. Quid *est?* What is it?

B. Ne *mittamur incoe-* Lest we be sent supper-
nati cubitum hodie. less to Bed so Day.

A. ha, ha, he. Ha, ha, he.

C O L L. XLIV.

A. Quota hora surrexisti
hodie?

B. Paulo ante quintam.

A. Quis expergesecit te?

B. Nemo.

A. An cæteri surrexe-
runt?

B. Nondum.

A. Non ivisti excitatum
illos?

B. Non ivi.

A. Quamobrem?

B. Nescio, nisi quia non
putabam illud pertinere ad
me.

A. Annon illi excitant
te interdum?

B. Imo sæpissime.

A. Debuiſti igitur face-
re simile.

B. Debui fateor.

A. Memento igitur ut
facias poſthac.

B. Meminero Deo ju-
vante.

A. Sed quid feciſti ex
quo surrexiſti e lecto?

B. Primum precatus ſum
cœleſtem patrem, flexis
genibus, in nomine filii
ejus noſtri Domini Jeſu
Chriſti.

At what a Clock did
you riſe to Day?

A little before Five.

Who awak'd you?

No Body.

Have the reſt riſen?

Not yet.

Did not you go to call
them?

I did not go.

What for?

I know not, *unless* be-
cause I did not think that
belonged to me.

Do they not call you
ſometimes?

Yes very often.

You ſhould then have
done the like.

I ought I confeſs.

Remember then that you
do ſo hereafter.

I will remember God
helping.

But what did you do
ſince you roſe out of Bed?

Fiſt I prayed to the
Heavenly Father, upon
my bended Knees, in the
Name of his Son our Lord
Jeſus Chriſt.

A. Bene factum, quid postea?

Well done, what afterwards?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut decet Christianam; postremo, contuli me ad quotidiana studia.

Then I dressed me, and took Care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia.

If you go on so to do, do not doubt but God will help your Studies.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

A. Loqueris recte, non frustrabit tuam spem.

You say rightly, he will not frustrate your Hope.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

The last Year I learnt in Cato, Retain Hope, Hope alone does not leave a Man in Death.

A. Fecisti bene quod retinueris, nam est egregia sententia, et digna Christiano.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

B. Atqui autor ejus libri non fuit Christianus.

B. But the Author of that Book was not a Christian.

A. Non fuit, est certa res.

He was not, it is a certain Thing.

B. Unde igitur sumpsit tot egregias sententias?

From whence then did he take so many excellent Sentences?

A. Maxime

A. Maxime ex ethnicis philosophis; nam et ipsi illuminati divino spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoque potes videre aliquando, si prosequare studium literarum.

Chiefly out of the Heathen Philosophers; for also they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

I shall follow, as I hope, so be God give my Father a longer Life.

A. Precare diligenter, et ex animo, ut illud contingat.

Pray diligently, and from your Soul, that that may happen.

B. Precor id quotidie sæpe.

I pray for that every Day often.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

The Lord God give you Perseverance in every good Work.

B. Precor tibi idem quod optas mihi, et ago gratias, quod monueris me tam fraterne.

I wish you the same that you wish me, and I give you Thanks, that you have admonished me so like a Brother.

C O L L. XLV.

A. Salve, condiscipule.

God save you, School-fellow.

B. Sis tu salvus quoque.

Be you safe too.

A. Quota hora est?

What a Clock is it?

B. Audies quintam mox.

You will hear Five by and by.

A. Bene habet, *aderimus* mature *satis*.

B. Gaudeo me occurrere tibi, ut colloquamur euntes, *Latine*, tantisper.

A. Sane ea est utilis et jucunda exercitatio.

B. Quoties incido in aliquem ex istis dissolutis *nebulonibus*, malle^m offendisse *rhedarium*, nam non licet mihi per eos cogitare aliquid in via.

A. Nil mirum, nam fere sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines?

A. Crepant nihil aliud nisi suas cupedias, et computationes in privatis cauponulis.

B. Irrident nos etiam *plenis* buccis, quod loquamur *Latine* per vicos; sed illud est pessimum omnium, quod nunquam patiuntur se admoneri.

It is well, we shall be there Time enough.

I am glad I met you, that we may talk together as we go, in Latin, a little.

Truly that is an useful and pleasant Exercise.

As oft as I light upon any of those dissolute *Rascals*, I had rather have found a Carter, for I cannot for them think of any Thing in the Way.

No wonder, for commonly they are of that Sort, that they neither will speak any good Thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their Lusts?

They talk of nothing else but their Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk Latin in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia,

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

Because, to wit, as the Prophet says, the Fear of God is not before their Eyes.

B. Si occæperis commovere quid amice, audies statim, tace concionator, obtundis me; quod si dixeris, deferam te ad præceptorem, aut ad observatorem; Oh! egone curo, inquirunt? tu non audes, nam si accusares me, non ferres impune.

If you begin to advise them any Thing as a Friend, you will hear presently, hold your Tongue Preacher, you tease me; but if you say, I will carry thee to the Master, or to the Monitor; Oh! do I care, say they? thou dardest not, for if you should accuse me, you should not bear it unpunished.

A. Imo verberabunt te continuo, si locus sit remotus ab arbitris.

Yea they will beat thee immediately, if the Place be remote from Witnesses.

B. Profecto cum quidam eorum offendisset me nuper in quodam recessu, impexit mihi duos ingentes colaphos in utramque malam, et aufugit continuo.

Truly when one of them had found me lately in a retired Place, he gave me two very great Claps on each Cheek, and ran away immediately.

A. Quid tu faciebas interea quæso?

What did you in the mean Time I pray?

B. Quid quæris? istud fuit adeo subitum, ut vix potuerim aspicere hominem.

Why do you ask? that was so sudden, that I could scarce see the Man.

A. Sed qui pervenimus ad scholam tam cito et sensim?

But how are we come to the School so soon and leisurely?

B. Sic

B. Sic solet evenire fere
confabulantibus.

So it uses to happen com-
monly to those that talk to-
gether.

A. Age, ingrediamur
sine murmure et strepitu,
ne offendamus studentes.

Come, let us enter with-
out Noise and Stir, lest we
disturb those that are stu-
dying.

COLL. XLVI.

A. Quid ais de scalpel-
lo, quod emi tibi nudiuster-
tius, estne bonum?

What say you about the
Penknife, which I bought
you the other Day, is it
a good one?

B. Imo vero est opti-
mum, sed me miserum! per-
didi.

Ay indeed it is a very
good one, but woe's me!
I lost it.

A. Eho! quid ais, quo-
modo id accidit?

How! what say you,
how happened that?

B. Cum redirem foris
excidit mihi in vico.

As I was coming from
abroad it dropt from me
in the Street.

A. Unde excidit?

Whence dropt it?

B. E theca mea quam
reliqui imprudenter aper-
tam.

Out of my Sheath which
I left imprudently open.

A. Quomodo recupe-
rasti?

How did you recover it?

B. Affixi chartulam sta-
tam januae, post prandium
quidam puer sextae classis
retulit mihi.

I put a Note forthwith
upon the Gate, after Din-
ner a certain Boy of the
sixth Form brought it me.

A. Utinam omnes essent
tam fideles, qui reperiunt
amissas res.

I wish all were so faith-
ful, who find lost Things.

B. Profecto

B. Profecto sunt pauci qui restituent, si sit res aliqujus pretii.

Truly there are few who will restore, if it be a Thing of any Price.

A. Et tamen id præcipitur nominatim verbo Dei.

And yet that is commanded expressly by the Word of God.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui sit reddenda.

What else? for it is a Kind of Theft, if any one keep another's Thing found, if he know to whom it is to be restored.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

But most People think that they possess by Right, whatsoever the find that is lost.

B. Illi errant quidem gravissime.

They mistake indeed very grievously.

A. Verum, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

But, that we may return to the Discourse begun, what did you give the Boy who found your Penknife?

B. Dedi sextantem, et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do so always.

A. Fecisti recte, enim sic reddet libentius alias, si quid reperit; sed quid si perdidisses?

You have done well, for so he will restore more willingly another Time, if he find any Thing; but what if you had lost it?

B. Tulissem æquo animo, et emissem mihi aliud.

I should have borne it with a patient Mind, and bought myself another.

A. Tulisses

A. Tulisses *ita æquo animo* ?

Would you have borne it *so patiently* ?

B. Certe *non sine aliqua molestia*.

Verily *not without some Trouble*.

A. Non *æquo animo* igitur ; *sed nolo urgere te arctius*.

Not *with a contented Mind* then ; but I will not *urge you too closely*.

B. Non sumus *theologi*.

We are not *Divines*.

A. Quid ergo ?

What *then* ?

B. Grammaticuli.

Little *Grammarians*.

A. Et *imperiti quidem*.

And *unskilful ones indeed*.

B. Debemus *precari Deum tanto diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae*.

We ought to pray to God *so much* the more *diligently*, that he would free us by the Gospel from the *Darkness of Ignorance*.

A. Faciemus *id vero, si pareamus sanctis admonitionibus quas audimus quotidie a præceptore, et sæpe a concionatoribus, ministris divini verbi*.

We shall do *that* indeed, if we obey the *holy Admonitions which* we hear *every Day* from the Master, and often of the *Preachers*, the *Ministers of the divine Word*.

B. Vide quantum amissio mei *scalpelli profuerit nobis*.

See *how much* the losing of my *Penknife* hath profited us.

A. Gratulor tibi *dupliciter ab eam rem, primum quod emerim recte tibi, deinde quod recuperaveris amissum*.

I congratulate you *doubly for that Thing*, first that I bought it *well* for you, and then that you *recovered it* being lost.

B. Habeo tibi gratiam.

I give you *Thanks*.

C O L L. XLVII.

A. Non videris mihi nimis occupatus.

You do not seem to me over busy.

B. Mediocriter.

Indifferently.

A. Quid si facias mihi duas aut tres pennas?

What if you make me two or three Pens?

B. Sit satis tibi, si faciam unam: ostende mihi calamos. Profecto sunt optimi, et ad scribendum aptissimi.

Let it be enough for thee, if I make one: shew me the Quills. Truly they are very good ones, and very fit for writing.

A. Unde nosti istud?

How know you that?

B. Quia sunt amplo caule, firmo et nitido; nam molles, et qui habent caulem brevior, sunt parum utiles ad scribendum.

Because they are of a large Barrel, firm and neat; for soft ones, and those that have a shorter Barrel, are little useful for writing.

A. Gaudeo me emisisse utiliter.

I am glad I bought them well.

B. Non abs re; sed quanti?

Not without Reason: but for what?

A. Dedi duos quadrantes pro his tribus.

I gave two Farthings for these three.

B. Pretium est vile pro bonitate rei; de quo emisisti?

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

A. De quodam circumforaneo.

Of a certain Pedlar.

B. Mercatores nostri oppidi vendunt multo pluri.

The Tradesmen of our Town sell them much dearer.

A. Et tamen audent dicere interdum constare sibi pluri quam vendunt.

And yet they dare say sometimes that they cost them dearer than they sell them for.

B. Ea

B. *Ea est fere consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.* That is commonly the Custom of Tradesmen, for they profit nothing, unless they lie much, as Cicero says.

A. *Sed age, ne remorer te diutius, agamus id quod instat.* But come, that I may not hinder you any longer, let us do that which is in Hand.

B. *Expediero cito, aspice me diligenter, ut discas.* I shall dispatch soon, look at me diligently, that you may learn.

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.* I look with intent Eyes, but there would be Need for me of longer Time.

B. *Illud ergo fiet in cubiculo, si velis me invisere.* That then shall be done in the Chamber, if you will visit me.

A. *Quo tempore?* At what Time?

B. *Post missionem scholæ, hoc est hora nona matutina, vel quarta pomeridiana. Nunc habes duas penas recte accommodatas in tuum usum, ni fallor; servabis hanc tertiam tibi in aliud tempus.* After the Dismissing of School, that is at Nine a Clock in the Morning, or Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you may keep this third for yourself against another Time.

A. *Accipe tibi, si placeat.* Take it for yourself, if you please.

B. *Quin serva tibi, multe adferuntur mihi domo.* But keep it for yourself, many are brought me from Home.

A. *Ago tibi gratias, vale.* I give you Thanks, farewell.

B. Sed

B. Sed heus, ne parcas *meo labori.* But *ho*, do not spare my Labour.

A. Tu quoque utere me et meis rebus vicissim, si quid opus fuerit. Do you likewise use me and my Things again, if you have Occasion.

B. Vale, et dic salutem patri et universæ familiæ, meo nomine. Farewel, and wish Health to your Father and all the Family, in my Name.

C O L L. XLVIII.

A. Quid es tristis ? Why are you sad ?

B. Ægroto. I am sick.

A. Quid morbi est ? What Distemper is it ?

B. Nescio. I know not.

A. Sed tamen estne gravius ? But yet is it a grievous one ?

B. Non admodum, gratia Deo. Not very much, Thanks to God.

A. Quidnam dolet tibi ? What pains you ?

B. Caput. My Head.

A. Quid, totumne caput ? What, all your Head ?

B. Non certe. No certainly.

A. Quæ pars igitur ? What Part then ?

B. Sinciput, quid faciam ? The Fore-part, what shall I do ?

A. Quiesce, et mox eris sanus ; nam sic audiavi ex matre, esse nullum remedium præsentius doloribus capitis quam quietem. Rest you, and by and by you will be well ; for so I have heard of my Mother, that there is no Remedy more effectual for the Pains of the Head than Rest.

B. Atqui sunt varii morbi capitis. But there are various Distempers of the Head.

A. Et

A. Et *varia* remedia *fortasse*; sed *quid* est *facilius* quam *tentare* id *quod* dixi *tibi*? And *various* Remedies *perhaps*; but *what* is *easier* than to try that *which* I said to you?

B. Non nocebit *quidem* experiri, *ut* spero. It will not hurt *indeed* to try, *as* I hope.

A. Sed *ubi* quiescam? But *where* shall I rest?

B. Domi *vestræ* in *lecto*. At your House *in the* Bed.

A. Mater *non* *finet*. My Mother will not *suffer* it.

B. Imo, *si* dixeris *te* *ægritare*. Yes, *if* you say you are not well.

A. Atqui *putabit* me *simulare*. But *she* will think I diss-*emble*.

B. Potest *fieri*, sed *quid* dubitas *facere* *periculum*? It may *be*, but *why* do you doubt to make a Trial?

A. Das *mibi* bonum *consilium*. You give *me* good Counsel.

B. Utere, *si* vis. Use it, *if* you will.

A. Faciam *perfecto*; sed *num* restat. I will do it *indeed*; but *one* Thing remains.

B. Quid *est*? What is it?

A. Venia *impetranda* *est* a *præceptore*. Leave is to be asked of the Master.

B. Adi *et* *pete*. Go to him and ask.

A. Quid *si* nolit *dare*? What *if* he will not give it.

B. Imo *facillime*. Yes *very* easily.

A. Qui *scis* *istud*? How do you know that?

B. Quia *credit* facile, *nisi* *iis* qui *sefellerunt* *eum* *aliquoties*. Because *he* believes easily, *unless* those *who* have often deceived him.

A. Nunquam *sefelli* *eum* *sciens*. I never deceived *him* knowingly.

B. Ito igitur confiden-
ter.

Go then confidently.

A. Nunc eo.

Now I go.

B. Sed heus, meditare
quid sis dicturus, ne forte
hæreas loquendo.

But ho, consider what
you are to say, lest perhaps
you stammer in speaking.

A. Mones bene, non ac-
cedam imparatus.

You advise well, I will
not come unprepared.

C O L L. XLIX.

A. Ades mihi optatus,
quærebam aliquem qui vel-
let certare mecum, sed om-
nes currunt ad lusum; sed
quid ais?

You come to me wished
for, I was seeking some-
body that would contest
with me, but all run to
play; but what say you?

B. Quid ego malim
quam contendere pacifice
tecum de nostris studiis;
sed quid argumentum pe-
tis certandi; vñne repetere
Tullii epistolas?

What had I rather do
than contend peaceably with
you about our Studies; but
what Subject do you desire
to contest about; will you
repeat Tully's Epistles?

A. Malo repetere ali-
quot carmina ex Catone.

I had rather repeat some
Verses out of Cato.

B. Quamobrem?

What for?

A. Quia aliquot præ-
lectiones restant ediscendæ
mihi de Catone, nam scis
me ægrotasse fere duas
hebdomadas.

Because some Lessons re-
main to be got by me out
of Cato, for you know
I was sick almost two
Weeks.

B. Memini; vis igitur
ut dicamus secundum li-
brum moralium disticho-
rum?

I remember; will you
then that we say the second
Book of moral Distichs?

A. Est

A. Est nimis longus in *It is too long for this*
banc horam. *Hour.*

B. Quid ita? *Why so?*

A. Quia ludendum est *Because we must play*
nobis aliquandiu, ut exer- *sometime, that we may*
ceamus corpus ad conser- *exercise the Body to pre-*
vandam valetudinem. *serve Health.*

B. Repetamus igitur ter- *Let us repeat then the*
tium librum, quia est bre- *third Book, because it is*
vissimus. *the short st.*

A. Sed volo judicem. *But I would have a*
Judge.

B. Solomon est præsto, *Solomon is here, who*
qui sequitur me ob eam *follows me for that Matter.*
rem.

A. Vin' tu Solomon au- *Will you Solomon hear*
dire nos? *us?*

S. Quid estis dicturi? *What are you to say?*

A. Tertium librum mo- *The third Book of Mo-*
ralium distichorum. *ral Distichs*

S. Nonne dicetis alter- *Will not you say in*
ni? *Turns?*

A. Scilicet, uterque su- *Yes, each his Distich.*
um distichum.

S. Sed pueri, ne erretis, *But Boys, that you may*
nolo audire vos tanquam *not mistake, I will not hear*
judex. *you as a Judge.*

A. Cur non? *Why not?*

S. Ne fortasse alteruter *Left perhaps one of my*
amicorum offendatur mea *Friends should be offended*
sententia. *with my Sentence.*

A. In quo eris adjutor *In what will you be a*
nobis igitur? *Helper to us then?*

S. Notabo diligenter lap- *I will mark diligently*
sus utriusque in chartula, *the Slips of each in a little*
deinde referetis ad præcep- *Paper, and then you shall*
torem. *carry it to the Master.*

A. Quid

A. Quid fiet postea ?

What shall be done afterwards ?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sane optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est ?

What is it ?

S. Vultis præter manifestos lapsus, hæsitaciones quoque notari ?

Will you besides your manifest Slips, that your Stammerings also be set down ?

A. Sic præceptoris leges de hac re volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manum, ut possim observare certius.

Give me the Book into my Hand, that I may observe more surely,

A. Tene meum.

Take mine.

B. Incipiamne ?

Shall I begin ?

A. Æquum est, quia tu provocatus es a me.

It is fair, because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negliger.

See you do not say negligently.

C O L L. L.

A. Gratulor tibi reditum; quando rediisti rure? I congratulate you on your Return; when came you out of the Country?

B. Heri post meridiem. Yesterday after Noon,

A. Rediitne mater? Did your Mother return?

B. Quemadmodum illa As she carried me with her, so she brought me back.

A. Nonne venit in equo? Did she not come on a Horse?

B. Imo, et tolutario. Yes, and a Pacer.

A. Venisti et tu in equo? Did you come too on a Horse?

B. Eram illi a pedibus. I was her Footman.

A. Non fuit labor itineris molestus tibi? Was not the Fatigue of the Journey troublesome to you?

B. Fuit nulla via difficilis mihi, reditio in urbem erat adeo jucunda; quid quæris? noluissem venire equo. There was no Way difficult to me, the Return into the City was so pleasant; why do you ask? I would not have come on a Horse,

A. Quantum distat vestra villa hinc? How far distant is your Country-house from hence?

B. Quatuor miliaribus, iisque non admodum longis. Four Miles, and those not very long.

A. Sed jam satis de reditu, nunc agamus aliud. But now enough of your Return, now let us do something else.

Fuistine

Fuistine memor tui promissi? Num rediisti vacuus?

B. Attuli quantum uvarum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi uni igitur.

B. Imo nobis duobus.

A. Quid tantillum duobus?

B. Non poteram ferre amplius, pro viribus mei corpusculi; quod si essem robustus, asportassem onus asini; nam mater permittebat facile.

A. Utinam adfuisset.

B. Ego et mater desideravimus te plurimum; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissima corbe; tum illa dabit tibi assatim.

A. Aha, nunc loqueris optata.

B. Eamus domum ad nos. Videbis nostrum quasillum integrum adhuc, ut spero.

Have you been mindful of your Promise? Have you returned empty?

I have brought as many Grapes as I could?

How many then?

A Basket.

Ho, a Basket! For yourself alone then.

Nay for us two.

What so little for two?

I could not bring more, for the Strength of my little Body; but if I were strong, I should have brought the Load of an Ass; for my Mother permitted easily.

Would I had been there.

I and my Mother wanted thee very much; but be of good Courage, she has left a Servant in the Country, who will come loaded with a very large Basket; then she will give you enough.

Aha, now you speak desirable Things.

Let us go Home to us. You shall see our Basket whole as yet, as I hope.

A. O lepidum caput ! O pretty Fellow ! *I was cupiebam ire salutatum tu- desirous to go to salute thy am matrem, charissimam Mother, most dear to me. mihi.*

B. Profecto feceris gratissimum illi. Truly you will do a very acceptable Thing to her.

A. Eamus igitur. Let us go then.

C O L L. LI.

A. Quid cogitas solus hic ? What are you thinking of alone here ?

B. Deploro meam miseriam. I bewail my Misery.

A. Quænam miseria afficit te ? What Misery affects you ?

B. Heu, me miserum ! Alas, woe's me ! lo we ecce mutavimus classem, have changed our Form, nec est mihi pecunia unde emam libros. and I've no Money where-with I may buy Books.

A. An non pater dat tibi ? Does not your Father give you ?

B. Dat quidem, sed parce nimis. He gives indeed, but too sparingly.

A. Est avarus igitur. He is covetous then.

B. Non sequitur. It does not follow.

A. Quid impedit igitur, quo minus suppeditet tibi pecuniam ? What hinders then, that he does not allow you Money ?

B. Paupertas ; præterea, cum peto, miratur opus esse nobis tot libris. Poverty ; besides, when I ask, he wonders we have Need of so many Books.

A. Nihil mirum, præsertim quum sit pauper ; when he is poor ; but in sed interim esto bono animo, nec afflictes te quæso. the mean time be of good Courage, and do not afflict yourself I pray.

Dabo

Dabo operam ut pater
juvet te, nam largitur pau-
peribus libenter, præsertim
iis quos novit esse studio-
sos bonarum literarum.

I will do my Endeavour
that my Father may help
you, for he bestows on the
Poor willingly, especially
those whom he knows to be
studious of good Letters.

B. O me felicem! si
Deus adjuverit me tua
opera.

O happy me! if God
shall help me by your
Means.

A. Juvabit, ut spero,
sed tu precare interim di-
ligenter, ut reddat ani-
mum patris bene affectum
erga te.

He will help, as I hope,
but do you pray in the
mean Time diligently, that
he may render the Mind
of my Father well affected
towards thee.

B. Mones recte, nam ut
audiui sæpe e sacris concio-
nibus; est Deus solus qui
gubernat ac dirigit corda
hominum.

You advise rightly, for
as I have heard often out of
holy Sermons; it is God
alone who governs and di-
rects the Hearts of Men.

A. Ita est.

So it is.

B. Vale mi Bernarde,
qui reddidisti mihi ani-
mum.

Farewel my Bernard,
who hast restored me my
Courage.

A. Vale tu quoque An-
toni; sed dic mihi quan-
tum opus est tibi.

Fare you well too An-
thony; but tell me how
much you have need of.

B. Si haberem decem
asses, esset abunde in præ-
sentia.

If I had ten Pence, it
would be enough at pre-
sent.

A. Tace, cras, ut spero,
senties divinum auxilium.

Hold your Tongue, to-
Morrow, as I hope, you will
perceive the divine Help.

C O L L. LII.

- A. Quid agis ? What are you doing ?
 B. Scribo. I am writing.
 A. Quid scribis ? What are you writing ?
 B. Describo *dictata* præ- I am writing out the
 ceptoris. *Dictates* of the Master.
 A. Quænam ? What ?
 B. Hesternæ. Yesterday's.
 A. Quid, non aderas ? What, was you not
 there ?
 B. Imo aderam, sed non Yes I was there, but I
 poteram assequi præceptorem could not overtake the Ma-
 dictantem. ster dictating.
 A. Quæ res impediēbat What Thing hindered
 te ? you ?
 B. Quod non sederem Because I did not sit
 commodè satis. conveniently enough.
 A. Veneras serius igitur. You came late then.
 B. Istud est. That is it,
 A. Cedo commentarium Give me your Note-Book,
 tuum, egomet scribam tibi. I will write for you.
 B. Quid lucri faciam ? What Gain shall I make ?
 A. Ego descripsero citius I will write it out soon-
 quam tu, post ludemus una, er than you, afterwards
 ut præceptor concessit ; cedo we will play together, as
 librum. the Master granted ; give
 me your Book.
 B. Facerem id quidem I would do that indeed
 libenter, sed non audeo. willingly, but I dare not.
 A. Quid times ? What do you fear ?
 B. Præceptoris edictum. The Master's Order.

A. Quod

A. Quod edictum narras
mibi?

What Order do you tell
me?

B. Nescis eum vetuisse
ne quis scribat alteri sine
ejus permisso?

Do not you know that
he forbid any one to write
for another without his
Leave?

A. Memini id probe,
sed unde sciet hoc?

I remember that well,
but how shall he know it?

B. Rogas? quum exi-
git rationem scripturæ, cau-
sa emendandi, tum ero cap-
tus, nam novit manum me-
am; præterea, neque fal-
lendum est neque mentien-
dum.

Do you ask? when he
requires an Account of our
Writing, on the Account of
Mending, then I shall be
caught, for he knows my
Hand; besides, we must
neither deceive nor lie.

A. Vetamur utrumque
verbo Dei.

We are forbid both by
the Word of God.

B. Quid ergo responde-
am præceptori, quum ille
negarit me scripsisse ista?

What then shall I an-
swer the Master, when he
shall deny that I writ that?

A. Res non evadet eo,
ut spero.

The Matter will not
come to that, as I hope.

B. Nolo subire tantum
periculum tua spe.

I'll not undergo so much
Danger for thy Hope.

A. Vah! es nimium ti-
midus.

Fie! you are over timo-
rous.

B. At tu es fortasse au-
dacior.

But you are perhaps bol-
der.

A. Tu scribe igitur
quantum voles, ego confe-
ram me ad ludendum.

Write you then as much
as you will, I will betake
myself to play.

B. Abi, quæso, descrip-
sissem jam unam paginam,
nisi interpellasses me.

Go, I pray, I should
have writ already one
Page, unless you had inter-
rupted me.

A. At interim, profici- But in the mean Time,
mus aliquid, dum fabula- we benefit something, whilst
mur Latine. we talk Latin.

C O L L. LIH.

A. Quota hora exper- At what a Clock did
gefactus es hodie? you awake to Day?

B. Ante lucem, quota Before Day, at what a
hora nescio. Clock I know not.

A. Quis expergefecit te? Who awakened you?

B. Hebdomadarius ex- The weekly Wakener
citantor venit cum sua later- came with his Lanthorn,
na, pulsavit ostium cubi- he knocked at the Door
culi duriter, quidam ape- of the Chamber hard, one
ruit, excitator accendit nos- opened it, the Wakener
tram lucernam, inclama- lighted our Candle, called
vit clara voce, omnes ex- out with a clear Voice,
perrecti sunt. all awaked.

A. Narra mihi ordine Tell me in Order what
quid egeris ex illo tempore you did since that Time
usque ad finem jentaculi. till the End of Breakfast.

Vos pueri attendite di- You Boys mind diligent-
ligenter, ut discatis imitari ly, that you may learn to
hunc vestrum condiscipulum. imitate this your School-
fellow.

B. Experrectus sum, I awoke, I arose out
surrexi e lecto, indui tu- of Bed, I put on my Tunick
nicam cum thorace, sedi with my Doublet, I sat
in scabello, accepi femo- upon the Bench, I took my
ralia et tibialia, indui utra- Breeches and Stockings, I
que, calceavi calceos, as- put on both, I put on my
trixi femoralia thoraci li- Shoes, I tied my Breeches
gulis, ligavi tibialia peri- to my Doublet with Points,
scelidis super crura. I tied my Stockings with
my Garters upon my Legs.

Præ-

Præcinxi me cingulo,
pexui caput diligenter, ap-
tavi pileolum capiti, indui
togam, deinde egressus cu-
biculo, descendi infra, red-
didi urinam in area ad
parietem.

I girt myself with my
Girdle, I combed my Head
diligently, I fitted my Cap
to my Head, I put on my
Gown, then going out of
my Chamber, I went be-
low, I made Water in the
Yard against the Wall.

Accepi frigidam aquam
e fitula, lavi manus et fa-
ciem, collui os et dentes,
deterfi manus et faciem
mantili, interea signum
datur ad preces tintinna-
bulo.

I took cold Water out
of the Bucket, I washed my
Hands and Face, I rinsed
my Mouth and Teeth, I wi-
ped my Hands and Face
with the Towel, in the
mean Time the Signal is
given to Prayers by the lit-
tle Bell.

Convenimus in priva-
tam aulam, precamur una,
accipimus jentaculum or-
dine a famulo, jentamus
in triclinio, sedentes quieti
sine murmure et strepitu.
Admonui eos amice quos
audiui garrientes inepte,
aut loquentes otiosa verba,
aut vidi lascivientes, detuli
nomina eorum qui non pa-
ruerunt ad monitorem, ut
notaret eos.

We meet in the private
Hall, we pray together, we
take our Breakfast in Order
from the Servant, we
breakfast in the Dining-
room, sitting quiet with-
out Muttering and Noise.
I admonished them friendly
whom I heard prating
foolishly, or talking idle
Words, or saw playing the
Rogue, I carried the
Names of those who did not
obey to the Monitor, that
he might set them down.

A. Nemone præerat vo-
bis dum jentaretis?

Was no Body over you
whilst you were at Break-
fast?

B. Imo, hypodidascalus.

Yes, the Usher.

A. Quid agebat interea? What did he in the mean Time?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes inepte. He walked through the Middle of the Hall, holding a Book in his Hands, and now and then admonishing the Monitor that he should set down those that prated foolishly,

A. Licet igitur emittere nullum verbum tunc? Is it lawful then to utter no Word at that Time?

B. Imo licet, verum ii solent notari, qui confabulantur diu et multis verbis inepte et sine ullo fructu; cæterum licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modeste citra clamorem et contentionem. Yes it is lawful, but they use to be set down, who talk a long Time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, so it be done modestly without Noise and Contention.

A. Hactenus satisfecisti mihi: narrabis cætera a prandio, nisi aliquod negotium intervenerit; eamus nunc in aulam ad prandium, ne simus in mora magistro. Hitherto you have satisfied me: you shall tell the rest after Dinner, unless some Business intervene; let us go now into the Hall to Dinner, that we may not be a Hindrance to the Master,

B. Audiui signum modo dari. I heard the Signal just given.

A. Datum opportune. It was given in good Time.

C Ò L L. LIV.

A. Ubi finivisti narrationem ante prandium?

Where did you finish your Narrative before Dinner?

B. Quum vellem imponere finem de jentaculo, tu interpellasti me.

When I would have made an End of Breakfast, you interrupted me.

A. Perge igitur narrare reliqua ordine.

Go on then to tell the rest in Order.

B. Dum facimus finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classum recitantur ex more, qui adsunt respondent ad nomina.

Whilst we make an End of breakfasting, the latter publick Sign is given, every one takes his Books, we go into the common Hall, the Catalogues of each Class are recited according to Custom, they who are present answer to their Names.

Ego quoque respondeo, absentes notantur in catalogis ab nomenclatoribus; recitatione catalogorum finita, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos, ac tum precatur publice.

I likewise answer, the Absenters are set down in the Catalogues by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he may pray, he orders us to be attent, and then he prays publickly.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium, omnes conveniunt, ego item venio cum meis condiscipulis.

When he has prayed, says he, betake yourselves every one into his Auditory, all meet, I also come with my school-fellows.

Sedeo in meo loco: præceptor ingreditur, inquit de absentibus, deinde sedet in cathedra, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clara voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantia) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremo præscribit palam, quid sit reddendum a prandio.

Octava hora audita imperat precationem, qua finita, monet ut faciamus officium sedulo, tandem dimittit nos.

I sit in my Place: the Master enters, he inquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce Three with a clear Voice, as we use every Day, then he bids us give the Interpretation, some of the more ignorant read, others give the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too, being bid by him answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the Grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight a Clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Bo *ſpectante*, eximus *ordine*, et *ſine ſtrepitu*, et *diſcedimus læti*; ſatisfeci-
ne *tibi*, præceptor?

He *looking on*, we go
out in Order, and *with-*
out Noiſe, and we depart
joyful; have I ſatisfied you,
Maſter?

A. Cumulatiffime.

Moſt abundantly.

B. Placetne *tibi ut faci-*
am idem de reliquis actio-
nibus hujus diei ſub cœnæ
tempus?

Doth it pleaſe you that
I do the ſame Thing as to
the other *Actions* of this
Day about Supper-time?

A. Erit nihil opus.

There will be no need.

C O L L. LV.

A. Non meminifti præ-
ceptorem monere nos *tam*
ſæpe de fugiendis pravis
fodalibus?

Do not you remember
that the Maſter doth ad-
moniſh us ſo oft about avoid-
ing evil Companions.

B. Ego memini probe.

I remember well.

A. Tamen negligis ejus
monita.

Yet you neglect his Ad-
monitions.

B. In quo videor tibi
negligere ea?

In what do I ſeem to
you to neglect them?

A. Dicam tibi, modo
audias attente.

I will tell you, ſo be you
hear attentively.

B. Dic obſecro, audiam
attentiſſime.

Tell me I pray, I ſhall
hear very attentively.

A. Nunquam vis cavere
ab illo impoſtore?

Will you never beware
of that Cheat?

B. Cur caveam?

Why ſhould I beware?

A. Ne depraveris ejus
infectione, nam noſti eſſe
peſſimum.

Leſt you be corrupted
with his Infection, for you
know that he is very bad.

B. Atqui non ſequor
ſponte, accurrit ad me
undique.

But I do not follow him
of my own accord, he runs
to me from all Parts.

B. Nimirum, quia novit te habere pecuniam, et dare libenter et sæpe.

To wit, because he knows you have Money, and give willingly and often.

A. Quid igitur suades mihi facere?

What then do you persuade me to do?

B. Dic semel et serio, et quasi irato animo, Quid vis amice? cur sequeris me ubique? omnes clamitant te esse possimum, ac nolunt esse tui sodales; proinde mitte me posthac, quæso, ne cædar virgis palam tua causa.

Say once and seriously, and as it were with an angry Mind, What do you mean Friend? Why do you follow me every where? all say you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I be beat with Rods openly for your Cause.

A. Quid si velit respondere aliquid?

What if he would answer something?

B. Abrumpe illius sermonem, atque abi celeriter.

Break off his Discourse, and go away quickly.

A. Ago tibi gratias quod monueris me tam fideliter.

I give you Thanks that you have admonished me so faithfully.

COLL. LVI.

A. Quid egisti per hos quindecim dies?

What have you been doing for these fifteen Days?

B. Ministravi matri quæ ægrotabat.

I waited on my Mother who was sick?

A. Ain' tu?

Say you so?

B. Sic est profecto.

So it is truly.

A. Quo morbo laborabat?

With what Disease was she troubled?

B. Tertianæ febre.

A Tertian Ague.

A. Con-

A. Convaluitne ?

B. Convalescit paulatim, gratia Deo.

A. Quis sanavit eam ?

B. Summus medicorum.

A. Quis est ille ?

B. Deus ipse.

A. Dubito nihil de hoc, sed cujus opera ?

B. Domini Sarasini.

A. Is habetur peritissimus medicinae.

B. Ejus egregiae curationes quotidie probant id.

A. Quibus remediis usus est in curanda tua matre ?

B. Medicamentis.

A. Intelligo illud satis, etiamsi tu taceas ; sed dic mihi plane quæ fuerint ista medicamenta.

B. Sine me recordari paulisper.

A. Dic mihi tandem quæ reminisceris.

B. Duo nomina tantum occurrunt mihi, clysteres et potiones.

A. Quid conferunt ista ?

B. Eho inepte, rogas quasi ego sum peritus medicinae, itaque si cupis scire amplius, quære ipse ab iis potius, qui profitentur

Is she recovered ?

She recovers by little and little, Thanks to God.

Who cured her ?

The greatest of Physicians.

Who is that ?

God himself.

I doubt nothing of that, but by whose Means ?

Mr. Sarasin's.

He is reckoned very skillful in Physick.

His excellent Cures every Day prove that.

What Remedies did he use in curing your Mother ? Medicines.

I understand that sufficiently, although you hold your Tongue ; but tell me plainly what were those Medicines.

Let me recollect a little.

Tell me at length what you remember.

Two Names only occur to me, Clysters and Potions.

What good do those ?

Ho you Fool, you ask as if I were skill'd in Physick, therefore if you desire to know more, ask yourself of them rather, who profess

tentur *ista*, hoc est, a medicis et pharmacopolis.

fess those Things, that is, of the Doctors and Apothecaries.

A. Ne succenseas mihi, obsecro.

Be not angry with me, I pray.

B. Cur tu es adeo curiosus?

Why are you so curious?

A. Ut ediscam aliquid semper.

That I may learn something always.

B. At vide interim ne voceris percontator.

But see in the mean Time you be not called a Busy-body.

A. Tamen audi pauca.

Yet hear a few Things.

B. Loquere.

Speak.

A. Quamdiu ægrotavit mater?

How long has your Mother been ill?

B. Fere duas hebdomadas.

Almost two Weeks.

A. Interea ubi erat pater?

In the mean Time where was your Father?

B. Profectus erat Lugdunum ad mercatum.

He was gone to Lyons to the Mart.

A. Sed qua hora rediisti in scholam?

But at what Hour did you return into the School?

B. Hodie mane.

To-day in the Morning.

A. Dedistine excusationem præceptori?

Have you given your Excuse to the Master?

B. Dedi.

I have given it.

A. Quid respondit tibi?

What did he answer you?

B. Inquit bene factum; sed ubi fuisti?

He says well done; but where was you?

A. Heri rui rus cum meo patruo.

Yesterday I went into the Country with my Uncle.

B. Age

B. Age videamus quid *Come let us see what we*
simus reddituri secunda ho- *are to say at the second*
ra, nam ego quodammodo *Hour, for I in a Manner*
sum novus discipulus. *am a new Scholar.*

C O L L. LVII.

A. Quid cogitas? cave *What do you think of?*
tibi obsecro. *look to yourself I beseech*
you.

B. Quid carveam mihi? *Why should I look to my-*
self?

A. Ne incidas in mor- *Lest you fall into a Dis-*
bum. *temper.*

B. Ex qua causa? *From what Cause?*

A. Ex intemperantia lu- *From Excess of Play.*
sus.

B. Unde apparet peri- *From whence appears*
culum? *the Danger?*

A. Quia totus aestuas, *Because you are all in a*
totus mades sudore. *Heat, you are all wet with*
Sweat.

B. Admones me recte et *You admonish me right-*
in tempore; profecto non *ly and in Time; truly I*
sentiebam. *did not perceive it.*

A. Desiste si audis me. *Give over if you will*
hearken to me.

B. Quis respuat tam fi- *Who would refuse so*
dele consilium? *faithful Advice?*

A. Deterge faciem su- *Wipe your Face with*
dariolo, et indue te celeri- *your Handkerchief, and*
ter, ne contrahas subitum *cloath you quickly, lest you*
frigus. *catch a sudden Cold.*

B. Habeo tibi gratiam, *I give you Thanks, for*
nam sum obnoxius morbis. *I am liable to Diseases.*

A. Quid

A. Quid est causæ?

What is the Reason?

B. Infirmitas valetudinis meæ; nam vides quam imbecillo corpore sum.

The Weakness of my Health; for you see of how weak a Body I am.

A. Debes tanto magis cavere tibi.

You ought so much the more to have a Care of yourself.

B. Novi istud probe, et pater monet me sæpiissime; sed quid agas? sumus pro-ni natura in nostram per-niciem.

I know that well, and my Father admonishes me very often; but what can you do? we are prone by Nature to our Destruction.

A. Non est serviendum voluptati, sed consulendum est valetudini temperantia.

We must not serve Pleasure, but we must consult our Health by Temperance.

B. Memini carmen Catonis in eam sententiam.

I remember a Verse of Cato to that Purposes

A. Ego memini quoque; jam indutus es satis, non opus est ut moreris hic diutius.

I remember too; now you are dressed sufficiently, there is no Need that you should tarry here any longer.

B. Vale, amicissime monitor.

Farewell, most friendly Adviser.

A. Vin' tu ut deducam te domum?

Will you that I bring you Home?

B. Nihil opus est, ego belle me habeo beneficio Dei.

There is no Need, I am very well by the Kindness of God.

COLL. LVIII.

- A. Obsecro te da mihi operam paulisper. I pray thee give me thy Help a little.
- B. Quid est illud? What is that?
- A. Nescio quid incidit in meum oculum, quod me valde male habet. I know not what has fallen into my Eye, that troubles me very much.
- B. In utrum oculum incidit? Into which Eye did it fall?
- A. In dextrum. Into the Right.
- B. Vis inspiciam? Would you that I look into it?
- A. Inspice obsecro te. Look into it I pray thee.
- B. Aperi quantum potes, et tene immotum. Open it as much as you can, and hold it unmoved.
- A. Non possum continere a nictu. I cannot keep it from twinkling.
- B. Mane, egomet tenebo sinistra manu. Tarry, I will hold it with my left Hand.
- A. Ecquid vides? Do you see any Thing?
- B. Video aliquid minutum. I see some little Thing.
- A. Exime, quæso, si potes. Take it out, I pray, if you can.
- B. Exemi. I have taken it out.
- A. O bene factum! quid est? O well done! what is it?
- B. Cerne tu ipse. See you yourself.
- A. Est mica pulveris. It is a Bit of Dust.
- B. Et quidem adeo exigua ut vix possit cerni. And indeed so small that it can hardly be discerned.

A. Vide

A. Vide quantum doloris tam exigua res adferat oculis. See how much Pain so small a Thing brings to the Eyes.

B. Haud mirum quidem, nam nullum ex exterioribus membris dicitur esse tenerius oculo. No Wonder indeed, for none of the outward Members is said to be more tender than the Eye.

A. Inde etiam fit, ut experiamur nihil esse charius nobis. Thence also it is, that we find nothing to be more dear to us.

B. Deus approbat hoc, cum loquens de sua charitate in Judæos, sic ait, Qui tangit vos tangit pupillam oculi mei. God approves this, when speaking of his Love towards the Jews, he thus says, He that toucheth you toucheth the Pupil of my Eye.

A. Nonne meus oculus rubet? Is not my Eye red?

B. Aliquantulum, quia fricuisti. A little, because you have rubbed it.

A. Credin' dolere mihi adhuc? Do you think it pains me yet?

B. Quidni credam, qui expertus sum talem molestiam toties? What should I but think, who have experienced such Trouble so often?

A. Experientia est magistra rerum. Experience is the Mistress of Things.

B. Ita dicitur vulgo. So 'tis said commonly.

A. Quid præmii dabo isti medico pro labore? What Reward shall I give to that Physician for his Labour?

B. Quantum pacti sumus, As much as we bargained for.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam. The Conclusion is short, therefore nothing; but yet I give you Thanks.

C O L L. LIX.

A. Quid agebas modo
cum præceptore?

What were you doing just
now with the Master?

B. Si cupis scire, per-
contare illum.

If you desire to know,
ask him.

A. Cur celas me?

Why do you conceal it
from me?

B. Ne facias palam.

Lest you make it pub-
lick.

A. Non rogo te, crede
mibi, ut proferam id, nam
quid proficerem?

I do not ask thee, be-
lieve me, that I may dis-
close it, for what Good should
I get?

B. Quamobrem igitur
rogas tam cupide?

Why then do you ask so
earnestly.

A. Ut gaudeam tacitus
mecum, si audieris quid boni.

That I may rejoice si-
lently with myself, if you
have heard any Good.

B. Itane venis paratus,
ut extorqueas a me, quod
creditum est mihi uni, idque
a præceptore?

Do you so come pre-
pared, to extort from me,
what was trusted to me
alone, and that by the Ma-
ster?

A. Quod dixeris mihi,
dixeris surdo et muto.

What you shall say to me,
you shall say to one deaf
and dumb.

B. Egone committam
meum tergum in tuam fi-
dem?

Shall I commit my Back
to your Credit?

A. Potes profecto et qui-
dem sine periculo.

You may truly, and in-
deed without Danger.

B. Nunquam dices tam
commode ut persuadeas
mibi istud.

You will never speak so
handsomely as to persuade
me to that.

A. Dabo

A. Dabo *fidem*, me *taciturnum*.

I will give my *Word*, I will hold my *Tongue*.

B. Etiam si *juraveris sanctissime ter quaterve*, non *prodam*, proinde *desiste* percontari.

Although you *swear* most solemnly *three or four Times*, I will not *disclose it*, therefore *give over* asking.

A. Hem, *ubi est nostra amicitia*?

How, *where is our Friendship*?

B. Nescis *illud dictum sapientis*, Quod *velis esse tacitum dixeris nemini*?

Do not you know *that* Saying of the *wise Man*, What you would have to be *concealed* tell no *Body*?

A. Audi *aliquoties*, sed quod dictum sit *amico*, videtur *dictum* nemini, nam *amicus est quasi alter idem*.

I have heard it *several Times*, but *what is said to a Friend*, seems said to no *Body*, for a *Friend is as it were another self*.

B. Dicet *eadem tibi*, qui *volet scire ex te*, et item *alius*, atque *ita perveniet ad aures omnium*; itaque si *vis me esse amicum tibi posthac*, *missum me facito*.

He will say *the same Things* to you, *who would know it of you*, and *like-wise another*, and *so it will come to the Ears of all*; therefore if you will have me be a *Friend to you hereafter*, *discharge me*.

A. Non sum *imperator* ut te *missum faciam*.

I am not a *General* that I should *discharge you*.

B. Pergin' *esse molestus*?

Do you go on to be *troublesome*?

A. Malim *abire quam exhibere tibi molestiam*.

I had rather go *away* than give you *Trouble*.

COLL. LX.

A. Ubi est natu maximus frater?

Where is your eldest Brother?

B. Ivit in militiam.

He is gone into the War.

A. Quid ais, in militiam?

What say you, into the War?

B. Sic res est.

So the Thing is.

A. Valedixit literis igitur?

Has he bid farewell to Learning then?

B. Jam pridem, tædebat eum literarum.

Long since, he was weary of Learning.

A. Quid ita?

Why so?

B. Nescio, nisi quia volebat vivere liberius.

I know not, unless because he had a Mind to live more freely.

A. Quare pater permisit?

Why did your Father let him?

B. Profectus est, patre absente, matre invita.

He went, my Father being absent, my Mother unwilling.

A. O miserum adolescentem!

O miserable Youth!

B. Imo vero miserrimum.

Yes indeed very miserable.

A. Quid faciet?

What will he do?

B. Id quod cæteri qui sequuntur illud genus vite; nempe, spoliabit, rapiet, ludet alea, potabit, scortabitur.

That which others who follow that Kind of Life; that is, he will pillage, plunder, play at Dice, he will drink, he will whore.

A. Estne isthæc vita militum?

Is that the Life of Soldiers?

B. Omnino.

Yes altogether.

A. Unde

- A. Unde scis istud ? How know you that ?
 B. Audivi nuper ex patre cum cœnaremus. I heard lately of my Father when we were at Supper.
- A. Quorsum narrabat talia ? Why did he talk such Things ?
 B. Docebat nos nihil esse tutius quam timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam. He taught us that nothing is more safe than to fear God, who keeps little ones, and brings them by little and little into the right Way.
- A. Præceptor ipse admonet nos sæpe de his rebus. The Master himself admonishes us often of these Things.
 B. Debemus esse tanto magis solliciti ut amemus parentes et præceptores, quorum opera Deus utitur ad nostram institutionem. We ought to be so much the more solicitous to love our Parents and Masters, whose Service God uses for our Instruction.
- A. Utinam præstemus utrisque quod ipse præcipit nobis in sua lege. I wish that we may perform to both what he commands us in his Law.
 B. Ita Deus faxit. So God grant.

C O L L. LXI.

- A. Fuiſtine bodie in foro ? Was you To-day in the Market ?
 B. Fui. I was.
 A. Quando ? When ?
 B. Poſt ſacram concionem. After the Sermon.
 A. Quid emiſti nobis ? What did you buy for us ?

B. Fere

B. Fere *nihil*.

A. Sed *quid*?

B. Butyrum.

A. Quanti?

B. Quadrante.

A. Tantillum?

B. Non ausus sum *emere*
amplius.

A. Quid *timebas*?

B. Ne *non esset* bonum.

A. Fecisti *prudenter* fa-
tis.

B. Cur *dicis* istud?

A. Quia *malim* te *esse*
timidiorem in hac re quam
audaciorem.

B. Sed *nunquid* *emisti*
præterea?

A. Nihil.

B. Eho, *nihilne*!

A. Nihil *prorsus*.

B. Vah, *quam parce op-*
sonatus es nobis!

A. Quid *aliud* *potuif-*
sem emere?

B. Quasi *nescias* *quibus*
cibis soleam oblectari.

A. Scio te *amare molli-*
usculum caseum, et pyra,
et alios recentes fructus.

B. *Dicis recte, cur igi-*
tur non emisti?

Almost *nothing*.

But *what*?

Butter.

For how much?

A Farthing.

So little?

I durst not *buy* more.

What *did you fear*?

Lest *it should not be good*.

You *did prudently* e-
nough.

Why *do you say* that?

Because *I had rather have*
you to be too timorous in
this Matter than too bold.

But *did you buy any Thing*
beside?

Nothing.

Soho, *nothing*!

Nothing *at all*.

Fie, *how sparingly have*
you made Provision for us?

What *else* could I *buy*?

As if *you did not know*
with what Meats I use to
be pleased.

I know *that you love soft*
Cheese, and Pears, and o-
ther fresh Fruit.

You *say rightly, why*
then did you not buy?

A. Caseus

Fere

A. Caseus erat carior
pro nostra pecuniola.

The Cheese was too
dear for our Money.

B. Quid fructus?

What the Fruits?

A. Alii non erant ma-
turi satis; dubitabam de
aliis essentne boni.

Some were not ripe
enough; I doubted of others
whether they were good.

B. Miser, non poteras
gustare?

Wretch, could you not
taste?

A. Atqui istæ mulieres
permittunt gustare nihil, ni-
si affirmes te empturum.

But those Women per-
mit you to taste nothing,
unless you affirm that you
will buy.

B. Nihil mirum, nam
multi gustarent animi cau-
sa tantum, esto igitur fa-
pientior alias.

No wonder, for many
would taste for their Plea-
sure's sake only, be thou
therefore wiser another
Time.

A. Quomodo?

How?

B. Si videris aliquem
pulchrum fructum, eme ali-
quantulum denariolo, ut
facias periculum.

If you see any fine Fruit,
buy some for a little De-
nuer, that you may make
Trial.

A. Quid tum?

What then?

B. Si placuerit tibi, tum
emito amplius; sin minus,
relinquito, et conferto te
alio.

If it please you, then
buy more; but if not, leave
it, and betake you to some
where else.

A. Est bona cautio.

It is a good Caution.

B. Memineris igitur, ut
utaris postea.

You will remember
then, that you may use it
afterwards.

A. Ego, ut spero, me-
minero diligenter; nunquid
vis præterea?

I, as I hope, shall re-
member diligently; would
you have any Thing more?

B. Ut

B. Ut cures ea quæ sunt tui officii, ac deinde incumbas studiis. That you may take Care of those Things which are your Duty, and then mind your Studies.

C O L L LXII.

A. Reverteris tantum hodie a villa? Do you return but to Day from the Village?

B. Tantum hodie, idque paulo ante prandium. But to Day, and that a little before Dinner.

A. Atqui dixeras te futurum illic modo biduum. But you said you would be there only two Days.

B. Ita sperabam fore, et sic pater promittebat. So I hoped it would be, and so my Father promised.

A. Quid obstitit igitur quo minus redieris citius? What hindered you then from returning sooner?

B. Mater detinuit me, tametsi obsecrabam eam cum lachrymis, ut me missum faceret. My Mother detained me, although I besought her with Tears, that she would let me go.

A. Sed cur remorata est te tamdiu? But why did she stay you so long?

B. Ut comitarer eam in reditu. That I might accompany her in her Return.

A. Quid agebas interea? What did you do in the mean Time?

B. Colligebam fructus cum nostris rusticis. I gathered Fruits with our Country Folks?

A. Quos fructus? What Fruits?

B. Quasi autumnales fructus non sint noti tibi, pyra, mala, juglandes, castaneæ. As if autumnal Fruits were not known to you, Pears, Apples, Wallnuts, Chestnuts.

A. O jucunda exercitatio!

O pleasant Exercise!

B. Non est solum jucunda, sed etiam frugifera.

It is not only pleasant, but also profitable.

A. Sed hoc est malum, quod interim fructus quinque aut sex prælectionum periit.

But this is bad, that in the mean Time the Fruit of five or six Lessons is lost.

B. Non omnino periit spero, curabo pro viribus, ut recuperem aliqua ex parte.

It is not quite lost I hope, I will take care according to my Ability, that I may recover it in some Measure.

A. Quid facies?

What will you do?

B. Describam quam diligentissime potero.

I will write them out as diligently as I can.

A. Et quid tum?

And what then?

B. Ediscam ipsam orationem auctoris.

I will get by heart the very Text of the Author.

A. Sed non intelliges sensum ejus satis.

But you will not understand his Sense sufficiently.

B. Interpretatio præceptoris juvabit me, ut assequar sensum magna ex parte.

The Translation of the Master will help me, that I may understand his Sense in a great Measure.

A. Nec tamen id erit satis.

Neither yet will that be enough.

B. Tu aderis mecum (si placet) per otium, ut conferamus una.

You shall be with me (if you please) at your Leisure, that we may confer together.

A. Faciam libenter equidem, sed istud non sufficiet.

I will do it willingly indeed, but that will not suffice.

B. Non

B. Non possum facere amplius. I cannot do more.

A. Quanto præstitisset audire magistrum ipsum. How much better had it been to hear the Master himself.

B. Sane multo præstiterat; sed quando non contigit mea culpa, non possum accusare meipsum in hac parte. Truly it had been much better; but seeing it did not happen by my Fault, I cannot accuse myself in this Part.

A. Dicis recte; fac igitur habeas bonum animum, nam quod ego disputavi tecum pluribus verbis de hac re, non feci, ideo, ut adducerem te in desperationem, sed totum illud profectum est ex meo singulari amore in te. You say right; see then that you have a good Courage, for that I disputed with you in more Words about this Matter, I did not do it, therefore, that I might bring you into Despair, but all that proceeded from my singular Love for you.

B. Illud non est dubium mihi, quo fit ut habeam majorem gratiam tibi. That is not doubtful to me, whence it is that I give the greater Thanks to you.

A. Sed ecce, tintinnabulum vocat nos ad cœnam. But lo, the little Bell calls us to Supper.

C O L L. LXIII.

A. Audivi tuum patrem venisse ad gymnasium hodie. I heard your Father came to School to day.

B. Audivisti verum. You heard the Truth.

A. Qua gratia venit? Upon what Account came he?

B. Ut numeraret pecuniam præceptori pro alimentis meis, et simul ut commendarat me illi.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

A. Nunquamne commendarat te antea?

Had he never recommended you before?

B. Imo, sæpissime.

Yes, very often.

A. Quid sibi vult ista tam frequenti commendatione?

What doth he mean by that so frequent Recommendation?

B. Amat me.

He loves me.

A. Quid tum?

What then?

B. Ideo cupit me erudiri diligenter.

Therefore he desires I should be taught diligently.

A. Quid si commendat ut vapules sæpius?

What if he recommend you to be whipt often?

B. Ea est fortasse causa, sed quid tum? non diligit me propterea minus.

That is perhaps the Cause, but what then? he doth not love me therefore the less.

A. Unde colligis istud?

From whence do you gather that?

B. Quia correctio est tam necessaria puero quam alimentum.

Because Correction is as necessary for a Boy, as Meat.

A. Dicis verum quidem, sed pauci judicant ita; nam est nemo quin malit habere panem quam virgam.

You say the Truth indeed, but few judge so; for there is no Body but had rather have Bread than a Rod.

B. Istud est naturale omnibus, quis negat? sed tamen poena est ferenda patienter, præsertim justa poena.

That is natural to all, who denies it? but yet, Punishment is to be borne patiently, especially just Punishment.

A. Sic

A. Sic habemus in libello *moralium* distichorum.

So we have it in the Book of *moral* Distichs.

B. Quid si pœna sit injusta?

What if the Punishment be unjust?

A. Ea quoque est patienda nihilominus.

That also is to be borne nevertheless,

B. Cujus causa.

For whose Sake?

A. Propter *Jesum* Christum, qui tulit *injustissimam* et *acerbissimam* mortem pro nostris peccatis.

For *Jesus* Christ, who suffered a most unjust and most bitter Death for our Sins.

B. Utinam id veniat in mentem, quoties patimur aliquid.

I wish that that may come into our Mind, as oft as we suffer any Thing.

A. Præceptor monet nos id sæpe, quoties occasio occurrit; sed narrat fabulam surdis, ut est in proverbio.

The Master admonisheth us of that often, as often as Occasion occurs; but he tells a Story to the Deaf, as it is in the Proverb.

B. Ergo demus operam, ut simus diligentiores in posterum.

Therefore let us do our Endeavour, that we may be more diligent for the future.

A. Deus faxit.

God grant it.

C O L L. LXIV.

A. Tu igitur es discensurus cras, ut audio.

You then are to go away to morrow, as I hear.

B. Cras, si Dominus permiserit.

To morrow, if the Lord permit.

A. Eho, cur tam cito?

How now, why so soon?

B. Pater urget me.

My Father urgeth me.

A. Imo *tu* urges patrem.

Nay you urge your Father.

B. Itane videtur tibi? quomodo possum urgere patrem?

Doth it seem so to you? how can I urge my Father?

A. Assidua missione literarum.

By continual sending of Letters.

B. Scripsi semel tantum scholasticam vacationem instare.

I writ once only that the School Vacation was at Hand.

A. Quando misisti literas?

When did you send the Letter?

B. Superiore hebdomade.

The last Week.

A. Quo die?

On what Day?

B. Veneris.

Friday.

A. Quid facies domi?

What will you do at home?

B. Vindemia instat, interim fructus sunt colligendi.

The Vintage is at Hand, in the mean Time Fruits are to be gathered.

A. Poteras expectare diem dimissionis.

You might tarry till the Day of breaking up.

B. Nescio quando fit futurus.

I know not when it will be.

A. Spero ad finem proximæ hebdomadis.

I hope at the End of the next Week.

B. Sed istud non est positum in nostro arbitrio.

But that is not put in our Pleasure.

A. Nec in præceptoris quidem.

Nor in the Master's indeed.

B. Cujus igitur?

Whose then?

A. Dei solius, qui gubernat consilia hominum suo natu.

Of God alone, who governs the Counsels of Men by his Pleasure.

B. Atqui

B. Atqui *Satanas* videtur *gubernare* interdum.

But *Satan* seems to govern sometimes.

A. Quantum *Deus* permittit *ipsi*: sed *relinquamus* *ista* *sapientioribus*.

As far as *God* permits *him*: but let us leave those Things to wiser People.

B. Est *tutius*; nam *pro-verbium* monet, *Ne futor ultra crepidam*.

It is safer; for the Proverb admonisheth, That the Shoe-maker go not beyond his Last.

A. Audivimus *istud* sæpe ex *præceptore*.

We have heard that often of the Master.

B. Idem quoque docuit nos sæpe *illam* sententiam *Pauli*, *Noli altum sapere*, sed time.

The same also hath taught us often that Saying of Paul, Be not high-minded, but fear.

A. Habet etiam *illud* frequenter in ore, *Ne quæsieris altiora*.

He has also that frequently in his Mouth, Seek not after too high Things.

B. Sed audin' tu *signum* dari *ad cœnam*?

But do you hear the Sign given for Supper?

A. *Tinnabulum* *ad-*
huc *pulsat* *mœas* *aures*.

The Bell yet strikes my Ears.

B. *Eamus in aulam*.

Let us go into the Hall.

A. *Salutabo te* *cras* *ante*
discessum.

I will salute you tomorrow before your Departure.

COLL. LXV.

A. Cur *dispergebas* *pisa*
hic?

Why did you scatter Pease here?

B. Quando?

When?

A. Post *prandium*.

After Dinner.

B. Faciebam *id* animi
causa.

I did *it* for my Mind's
Sake.

A. Sed *unde* habuisti
illa pisa?

But *whence* had you
those Pease?

B. Acecepi *e concha*, ubi
reposita fuerunt, ut coque-
rentur crastino die.

I took them out of a
Tray, where they were laid
up, that they might be boiled
to morrow.

A. Debuistine *facere*
malum animi causa?

Ought you to do Mis-
chief for your Mind's Sake.

B. Non putabam *id* esse
malum.

I did not think it to be
Mischief.

A. An non est malum
conculcare panem pedibus?

Is it not Mischief to
trample Bread under Foot?

B. Nollem *facere* istud.

I would not do that.

A. Cur nolles?

Why would you not?

B. Quia panis est maxi-
me necessarius nobis.

Because Bread is very
necessary to us.

A. Deus creavit et pisa,
et cætera quæ eduntur, in
nostrum usum.

God has created both
Pease, and other Things
which are eaten, for our
Use.

B. Non ignoro illud,
quinetiam vescor pisis li-
benter, si sint bene cocta
et condita.

I am not ignorant of
that, moreover I eat Pease
willingly, if they be well
boiled and seasoned.

A. Præterea, vellesne
abuti tuis rebus?

Besides, would you abuse
your own Things?

B. Minime.

No.

A. Tanto minus debes
abuti alienis.

So much the less ought
you to abuse other Mens.

B. Intelligo *istud* satis.

I understand that suffi-
ciently.

A. Ergo

A. Ergo non fecisti recte. Therefore you did not do right.

B. Non recte, fateor, Not right, I confess, tamen non malo animo. yet not with an evil Mind.

A. Cur fecisti igitur? Why did you do it then?

B. Mea ineptia incitavit me ad illud. My Foolishness set me upon it.

A. Quid meruisti? What have you deserved.

B. Plagas. Stripes.

A. Dicis recte; sed opinor, non ex animo. You say well; but I suppose, not from your Mind.

B. Imo certe: ne accuses me, oro. Yes indeed: do not accuse me, I pray.

A. Quandoquidem faciter sponte, non accusabo, your own accord, I will nam praeceptor dixit sepiissime, se velle sic. not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit? What did he say?

A. Ut deferamus neminem ad eum de istis levioribus, qui agnoverit culpam libens. That we should carry no Body to him about those smaller Matters, who acknowledges his Fault willingly.

COLL. LXVI.

A. Quo genere ludi exercuisti te hodie? In what Kind of Game did you exercise yourself to Day?

B. Ludo juglandium. In the Game of Walnuts.

- A. Ecquid lucri fecisti ? Did you win any thing ?
 B. Imo, *perdidi.* Nay, *I have lost.*
 A. Tum fortuna fuit Then Fortune was a-
adversa tibi. gainst thee.
 B. Nescio *quæ* fortuna, I know not *what* For-
tantum scio id accidisse mea tune, *only* I know that hap-
culpa, sed Deo volente ita. pened by my Fault, *but*
 God willing so.
 A. Cur Deus id voluit ? Why would God have
 it so ?
 B. Fortasse *ut hinc dis-* Perhaps *that* hence I
eam ferre graviora quum may learn to bear more
acciderint. grievous Things when they
 happen.
 A. Quasi Deus curet *lu-* As if God regarded the
siones puerorum. Playing of Boys.
 B. Curat *perfecto,* quin- He doth regard them
etiam, nihil fit in natura indeed, moreover, *nothing*
rerum sine divina provi- is done *in the Nature* of
dentia. Things *without* the Divine
 Providence.
 A. Siccine philosopha- Do you so philosophize ?
ris ? quisnam docuit te ista ? who taught you those
 Things ?
 B. Nonne tute audivisti Have not you heard it
ex nostro concionatore ? of our Preacher ?
 A. Potest fieri, ut audi- It may be, that I have
verim, sed quid agam ? me- heard, but *what* shall I
moriam est fluxa. do ? *my Memory* is weak.
 B. Nimirum, quia non That is, *because* you do
exerces. not exercise it.
 A. Quomodo *est* exer- How *is it* to be exer-
cenda ? cised ?

B. Primum *diligenti attentione, hoc est, advertendo diligenter ea quæ audivimus aut legimus; deinde repetendo eadem sæpe; denique, docendo alios ea quæ didicimus.*

First *by diligent Attention, that is, by minding diligently those Things which we have heard or read; then by repeating the same Things often; lastly, by teaching others those Things which we have learnt.*

A. Ista inculcantur nobis sæpe a præceptore, sed (me miserum) quam supina est hæc negligentia mea!

Those Things are inculcated upon us often by the Master, but (woe's me) how gross is this Negligence of mine!

B. Sic sumus omnes, nisi ille spiritus Dei excitet nos.

So we are all, unless that Spirit of God quicken us.

A. Quid faciam igitur?

What shall I do then?

B. Expergiscere, precare Deum assidue, esto vigilans, fugito prævos, verla-re cum bonis.

Awake, pray to God continually, be vigilant, avoid naughty Folks, converse with the Good.

A. Quid consequar tandem?

What shall I get at length?

B. Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui sui clementia; et senties tuum animum immutatum brevi.

Do you ask? if you accustom yourself to those Manners, the Lord God will pity you in his Clemency; and you will perceive your Mind changed shortly.

A. O quam opportunus fuit hic congressus!

O how seasonable was this Meeting!

B. Obsecro te, ut colloquamur sæpius.

I beseech you, that we may talk together oftner.

C O L L. LXVII.

A. Demiror tuam negligentiam.

I wonder at your Negligence.

B. In qua re tandem?

In what Thing at length?

A. Quod non curas te diligentius.

That you do not take Care of yourself more diligently.

B. Ego curo me fortasse nimis, edo, bibo, dormio satis, præterea pectus capillum, lavo manus, faciem, dentes, oculos, hæc mane præcipue; quinetiam, cum tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris; quid vis amplius?

I take Care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when Time requires, I exercise my Body, I unbend my Mind, and I play with the rest; what would you more?

A. Mittamus ista; ea non sunt quæ reprehendo in te.

Let us pass those Things; they are not what I blame in you.

B. Quid igitur?

What then?

A. Circumspice vestimenta tua a calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta, ista profecto non decent vestrum genus.

B. Loqueris equidem ut libet, quod si haberes parentes

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents

rentes tam procul remotos, Parents so far removed, fortasse non esses elegantior; perhaps you would not be si haberem pecuniam, non finer; if I had Money, I paterer me esse usque adeo would not suffer myself to pannosum. be so ragged.

A. *Nec ideo cares negligentia, nam cur non petis void of Negligence, for mutuo alicunde? why do you not borrow some where?*

B. *Unde peterem? From whom should I borrow?*

A. *Si non aliunde, certe If not elsewhere, certainly you might of the posses a præceptore. Master.*

B. *Quid si nollet dare? What if he would not give me?*

A. *Denegat nulli e domesticis discipulis, si quidem videt esse opus. He denies to none of the domestick Scholars, if so be he sees there is need.*

B. *Non ignoro istud, sed I am not ignorant of that, but I am too bashful.*

A. *Ah! iste est rusticus Ah! that is clownish pudor. Bashfulness.*

B. *Tamen malo esse verecundus quam impudens. Yet I had rather be bashful than impudent.*

A. *Verecundia (ut quidam dixit) est bonum signum in adolescente, sed Bashfulness (as one said) is a good Sign in a Youth, but a Mean is to be used mediocritas est adhibenda every where. ubique.*

B. *Ego sum eo ingenio, I am of that Temper, ut verear offendere quempiam. that I am afraid to offend any one.*

A. Laudo

A. Laudo ingenium, sed *I commend your Temper, but there is a Mean*
est modus in rebus; nam per, but there is a Mean
ille metus offendendi debet in Things; for that Fear
habere locum in turpibus of offending ought to have
rebus, aut indecoris, sed vi- Place in base Things, or
deo nihil tale hic. indecent, but I see no such
Thing here.

B. Est usitatum in socie- *It is an usual Thing in*
tate hominum, ut indigeant the Society of Men, to
mutua opera; quis igitur want mutual Help; who
dabit mihi vitio, si petam therefore will impute it to
ab amicis? me as a Fault, if I borrow
of my Friends?

A. Nemo reprehendet, *No body will blame you,*
nisi fortasse velis abuti unless perhaps you would
ejusmodi rebus; sed tu abuse such Things; but
(quantum ego novi te) you (as far as I know you)
molles abuti. would not abuse them.

B. Apage istum abusum, *Fie upon that Abuse, I*
habeo tibi maximas gratias give you very great Thanks
pro tuo consilio. for your Advice.

C O L L. LXVIII.

A. Adfuisse concioni *Were you at the Sermon*
sacrae hodie? to day?

B. Adfui. *I was there.*

A. Quis habuit concio- *Who preached the Ser-*
nem? mon?

B. Dominus N——. *Mr. N——.*

A. Quota hora incepit? *At what a Clock did he*
begin?

B. Septima. *At Seven.*

A. Unde sumpsit the- *From whence did he*
ma? take his Text?

B. Ex epistola Pauli ad Romanos.

Out of the Epistle of Paul to the Romans.

A. Quoto capite?

What Chapter?

B. Octavo.

The Eighth.

A. Respondisti adhuc bene; nunc videamus quid sequatur: ecquid mandasti memoriæ?

You have answered yet well; now let us see what follows: Have you committed any Thing to Memory?

B. Nihil quod possum referre.

Nothing that I can say.

A. Nihil! cogita paulisper, et vide ne turberis, quin esto bono animo.

Nothing! think a little, and see you be not disturbed, but be of good Courage.

B. Certe possum reminisci nihil.

Indeed I can remember nothing.

A. Ne verbum quidem?

Not so much as a Word?

B. Nihil prorsus!

Nothing at all!

A. Hem verbero! quid profecisti igitur?

Ho you Rogue! what have you profited then?

B. Nescio, nisi quod abstinui fortasse interim a malis.

I know not, but that I abstain'd perhaps in the mean Time from evil Things.

A. Istud, quidem, est aliquid, si potuit fieri, ut abstinueris a malo omnino.

That, indeed, is something, if it could be, that you should abstain from Evil altogether.

B. Abstinui quoad potui.

I abstained as much as I could.

A. Fac esse ita, tamen non satisfacisti Deo, quum scriptum sit, declina a malo, et fac bonum; sed dic mihi, quæso,

Suppose it was so, yet you did not satisfy God, seeing it is written, fly from Evil, and do Good; but tell me, I pray,

qua

for

qua gratia ivisti illuc potissimum? *for what Cause went you thither chiefly?*

B. *Ut addiscerem aliquid.* *That I might learn something.*

A. *Cur non fecisti istud?* *Why did not you do that?*

B. *Non potui.* *I could not.*

A. *Non potuisti, nebuloso! imo noluisti, aut certe non curasti.* *You could not, you Knave! nay you would not, or certainly you did not care.*

B. *Cogor fateri.* *I am forced to confess.*

A. *Quæ res cogit te?* *What Thing forceth thee?*

B. *Mea conscientia, quæ accusat me apud Deum.* *My Conscience, which accuseth me to God.*

A. *Dicis recte, utinam ex animo.* *You say right, I wish from thy Mind.*

B. *Equidem dico ex animo.* *Truly I speak from my Soul.*

A. *Potest fieri ita, sed age, quæ fuit causa quamobrem mandaveris nihil memoriæ?* *It may be so, but come, what was the Reason why you committed nothing to Memory?*

B. *Mea negligentia; nam non audiebam diligenter.* *My Negligence; for I did not hear diligently.*

A. *Quid faciebas igitur?* *What did you do then?*

B. *Identidem dormiebam.* *Now and then I slept.*

A. *Ita soles; sed quid agebas in reliquo tempore?* *So you use to do; but what did you do the rest of the Time?*

B. *Cogitabam mille ineptias, ut pueri solent.* *I thought of a thousand Fooleries, as Boys are wont.*

A. An

A. An tu es adeo puer
ut non debeas esse attentus
ad audiendum verbum Dei?

Are you so much a Child
that you ought not to be
attent to hear the Word of
God?

B. Si essem attentus, pos-
sem proficere aliquid.

If I was attent, I might
profit something.

A. Quid igitur meru-
isti?

What then have you de-
served?

B. Verbera.

Stripes.

A. Meruisti profecto, id-
que largissime.

You have deserved in-
deed, and that very plenti-
fully.

B. Confiteor ingenuæ.

I confess ingenuously.

A. Para te ad recipien-
das plagas.

Make ready thyself to
receive Stripes.

B. Ah! magister, ig-
nosce obsecro, peccavi, fa-
teor, sed ex nulla malitia.

Ah! Master, pardon me
I pray you, I have done
amiss, I confess, but from
no ill Purpose.

A. Quid facies igitur,
si ignovero tibi?

What will you do then,
if I pardon you?

B. Faciam meum offici-
um posthac, ut spero.

I shall do my Duty here-
after, as I hope.

A. Addendum erat, Deo
juvante.

You should have added,
God helping.

B. Imo, magister, præ-
stabo meum officium post-
hac, Deo juvante.

Yes, Master, I will per-
form my Duty hereafter,
God helping.

A. Age, condono hanc
culpam tuis lachrymis, et
ignosco tibi ea lege, ut me-
mineris tui promissi.

Well, I forgive this
Fault to your Tears, and I
pardon you upon this Condi-
tion, that you remember
your Promise.

B. Ago tibi gratias, hu-
manissime præceptor.

I give you Thanks, most
kind Master.

A. Eris in maxima gratia apud me, si servaveris promissa. You shall be in very great Favour with me, if you keep your Promise.

C O L L. LXIX.

A. Non possum mirari fatis te non esse diligentiorum. I cannot wonder sufficiently that you are not more diligent.

B. In qua re videor tibi esse negligens? In what Thing do I seem to you to be negligent?

A. Quod nunquam feres ades in tempore mane, atque inde fit ut noteris in catalogo pene quotidie: cur es adeo somniculosus? Because you never almost come in Time in the Morning, and thence it comes to pass that you are set down in the Bill almost every Day: Why are you so sleepy?

B. Sic est mea natura. So is my Nature.

A. Corrige istam naturam, id est, vitium naturæ. Correct that Nature, that is, the Fault of Nature.

B. Nihil emendatur difficilius, quam naturale vitium. Nothing is mended more difficultly, than a natural Fault.

A. Omnia vitia fere sunt naturalia nobis, et nisi bonitas Dei servaret nos, essemus omnes sceleratissimi. All Vices almost are natural to us, and unless the Goodness of God kept us, we should be all very wicked.

B. Quid igitur faciendum est? What then is to be done?

A. Pugnandum est fortiter cum vitiis nostris. We must fight stoutly with our Vices.

B. Sub

- B. Sub quo duce ? Under what Commander ?
- A. Deo ipso. God himself.
- B. Quibus armis ? With what Arms ?
- A. Divinis et spiritualibus. Divine and spiritual.
- B. Ubi inveniuntur ? Where are they found ?
- A. In epistola sancti Pauli ad Ephesios. In the Epistle of Saint Paul to the Ephesians.
- B. Quoto capite ? What Chapter ?
- A. Sexto. The Sixth.
- B. Quid si non intellexero locum per me ? What if I do not understand the Place by myself ?
- A. Non intelliges, satis scio, sed præceptor erit consulendus. You will not understand it, I know well enough, but the Master must be consulted.
- B. Quid si adfueris mecum ? What if you be there with me ?
- A. Volo adesse, certum est, verum oppotunitas captanda est. I will be there, I am resolved, but an Opportunity must be taken.
- B. Capiemus consilium igitur alias de hoc. We will take Counsel then another Time about this.
- A. Quando erit istud ? When shall that be ?
- B. Proximo die Mercurii, si tibi placet. The next Wednesday, if you please.
- A. Quota hora ? At what a Clock ?
- B. Prima post meridiem. At One after Noon.
- A. Placet sententia. Your Resolution pleaseth me.
- B. Nunc igitur discedamus. Now then let us depart.

C O L L. LXX.

A. Vis *emere* hoc cingulum?

Will you *buy* this Belt?

B. Cur *emerem*? unum est satis mihi; cur vero vis tu vendere?

Why *should I buy* it? one is enough for me; but why will you sell it?

A. Quia *sunt* mihi duo.

Because *I have* two.

B. Tamen non licet vendere, nisi vis *incurrere* in pœnam.

Yet you may not sell it, unless you will incur a Penalty.

A. Quid *vetat* me vendere meas res?

What *hinders* me to sell my Things?

B. Habes *nihil* tuum adhuc.

You have *nothing* of your own yet.

A. Eho, *nihil* unde probas istud?

How, *nothing*! from whence do you prove that?

B. Quia *nondum* es tui juris, sed sub potestate patris; denique vis *audire* breviter istud non licere tibi?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short that that is not lawful for you?

A. Maxime, *velim*.

Yes, *I would*.

B. Est *scholastica* lex de hoc, *cujus* hæc est sententia. Pueri nec vendant nec alienent aliquid *injussu* parentum, qui secerit contra plectetur *verberibus*.

There is a School Law about this, *whereof* this is the Purport. Let not Boys sell nor alienate any Thing without the Leave of their Parents, he that does otherwise shall be punished with Stripes.

A. Non

A. Non ignorabam istud, sed volebam facere periculum an esses constans in observandis legibus.

I was not ignorant of that, but I had a Mind to make a Trial whether you were constant in observing the Laws.

B. Tu es simulator igitur.

You are a Dissembler then.

A. Video nihil mali in hac simulatione. Num tu interpretaris male?

I see nothing of Harm in this Dissimulation. Do you construe it ill?

B. Minime vero, nihil enim nocuisti mihi.

No indeed, for you have not hurt me.

A. Quid si nocuissem?

What if I had hurt you?

B. Tulissem æquo animo, ut decet Christianum.

I would have bore it with a patient Mind, as becomes a Christian.

A. Utinam feramus omnia adversa sic propter Christum, qui nihil non tulit causa nostræ salutis.

I wish we could bear all Adversities so for Christ, who bore every Thing for the Sake of our Salvation.

B. Feremus certe, si proponamus ejus exemplum semper ob oculos.

We shall bear them certainly, if we set his Example always before our Eyes.

A. Id est quidem difficile.

That is indeed difficult.

B. Imo impossibile, nisi adjuvemur illius spiritus, quod est impetrandum assiduis precibus.

Nay impossible, unless we are helped by his Spirit, which is to be obtained by constant Prayers.

A. O quam suavi sermone consumpsimus tantillum otii!

O with how sweet Discourse have we spent this little Leisure!

C O L L. LXXI.

A. Quid vis ut dicamus, præceptor?

What will you that we say, Master?

B. Dicite quisque suam sententiam ex novo testamento.

Say every one his Sentence out of the New Testament.

A. Euge! nihil erit facilius nobis, habemus enim in promptu magnam copiam earum; vis ergo, præceptor, ut incipiamus nunc?

O brave! nothing will be more easy for us, for we have in Readiness great Plenty of them; will you then, Master, that we begin now?

B. Sane velim, quando, ut ais, est vobis tanta copia.

Truly would I, seeing, as you say, you have so great Plenty.

A. Quis incipiet?

Who shall begin?

B. Tunc vis edere specimen hujus rei, honoris tui causa?

Will you give a Specimen of this Thing, for your Honour's Sake?

A. Faciam id libenter, sed Dei honoris causa.

I will do it willingly, but for God's Honour's Sake.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; eja incipe, si quid habes.

I commend that Saying, for the Divine Honour and Glory is to be preferred in all Things; well begin, if you have any Thing.

A. Nisi vestra justitia superaverit justitiam Scribarum et Phariseorum, non potestis ingredi regnum cælorum; quinto capite Matthæi.

Unless your Righteousness exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew.

Depo-

Deposito mendacio, lo- Putting away Lying,
quimini veritatem quisque speak Truth every one to
proximo suo, hoc enim pla- his Neighbour, for this is
cet Domino; tertio ad Co- pleasing to the Lord; in
lossenses. the third to the Colossians.

B. Euge, bonum speci- Well done, a good
men, videte ut progressus Proof, see that your Pro-
respondeat, hoc est, ut gress answer, that is, that
pergatis in posterum dili- you go on for the future
genter. diligently.

A. Qui dedit nobis prin- He that hath given us a
cipium, idem dabit prospe- Beginning, the same will
ros successus. give prosperous Success.

B. Ita est sperandum. So it is to be hoped.

Parate vos, ut matu- Get yourselves ready,
remus prodire. that we may make haste
to go abroad.

A. Aderimus paratissimi We will be here very
mox. ready presently.

B. Sumite quisque suum Take every one his
pallium, ut prodeatis ho- Cloak, that you may go
nestius; sed heus pueri. abroad more handsomely;
but hark ye Boys.

A. Quid, præceptor? What, Master?

B. Videte ut adferatis See that you bring your
Psalmos, cantabimus alicu- Psalms, we will sing some-
bi in umbra. where in the Shade.

A. Ita nostra ambulatio So our Walk will be
fiet jucundior. more pleasant.

C O L L. LXXII.

A. Fuistine hodie in Have you been to day
gymnasio? in the School?

B. Etiam,

B. Etiam, *quid* tu agebas ? Yes, *what* did you do ?

A. Eram *occupatus* domi. I was *busy* at Home ?

B. Id *evenit* præter tuum morem, *soles enim* abesse rarius. That *happened* besides your Custom, for you *use* to be away *seldom*.

A. Quam possim rarissime ; *quid autem* actum est ? As *seldom* as I can ; *but what* was done ?

B. Nihil prorsus. Nothing at all.

A. Habemus ergo remissionem ? Have we *therefore* Leave to play ?

B. Certo. Yes.

A. Quamobrem ? What for ?

B. Propter *hodiernum* mercatum. Because of *this Day's* Fair.

A. Quis dedit ? Who *gave* it ?

B. Ludimagister, *tamen* permisso *rectoris*. The Master, *but* by the Permission of the Governor.

A. Quid concessit ? What *hath* he granted you ?

B. Vacationem ab omni scholastico munere. A Freedom from all School Exercise.

A. An, in totum diem ? What, for the whole Day ?

B. A mane usque ad occasum solis ; tametsi admonuit nos diligenter, et multis verbis quidem, ut cogitaremus de negotio in otio, ne veniremus cras in ludum imparati. From Morning until the Setting of the Sun ; altho' he admonished us diligently, and in many Words indeed, that we should think of our Business in our leisure Time, lest we should come to morrow to School unprepared.

A. Quid

A. Quid igitur faciemus? *abutemur* hoc otio? What then shall we do? *shall we abuse* this Leisure?

B. Id minime decet nostram ætatem. That does not become our Age.

A. Tu vero, quid paras facere? But you, what do you intend to do?

B. Recipere me in musæolum, nisi placet tibi my Study, unless it please fortasse magis, ut prodeamus you perhaps more, that we aliquo ambulatum sesquihoram. go somewhere a walking for an Hour and a Half.

A. Egone recusarem? Should I refuse? nay imo est nihil quod magis velim nunc; nam interea there is nothing which I tractabimus aliquem sermonem de literis, & exercebimus corpus. would rather do now; for in the mean Time we shall hold some Discourse about Learning, and shall exercise the Body.

B. Eamus igitur extra muros. Let us go then without the Walls.

A. Quonam. Whither?

B. Usque ad ripam lacus. Unto the Bank of the Lake.

A. Istud arridet mihi valde, sed tu expectabis me, si placet. That pleases me very much, but you shall stay for me, if you please.

B. Quamdiu? How long?

A. Tantisper dum eo mutatum crepidas pro calcis. A little whilst I go to change my Slippers for Shoes.

B. Ubi vis expectari? Where will you be staid for?

A. Ad Franciscanam Portam. At the Franciscan Gate.

B. At

- B. At vide ne fallas. But see you do not fail.
 A. An ego fallerem Should I deceive a
amicum, cum sciam fidem Friend, when I know that
esse servandam cum inimi- Faith is to be kept with
co ? an Enemy ?
 B. Abi festina, ego le- Go make haste, I will
gam aliquid interim, dum read something in the mean
opperior te. Time, whilst I stay for you.
 A. Adero hic mox. I will be here presently.

C O L L. LXXIII.

- A. Ergone abis in pa- Do you go then into
triam ? your Country ?
 B. Cogor abire, accer- I am forced to go, being
fitus à patre. sent for by my Father.
 A. Nunquamne es re- Are you never to re-
versurus ? turn ?
 B. Non, spero. No, I hope.
 A. Quando es profectu- When are you to go ?
rus ?
 B. Cras, ut opinor. To morrow, as I think.
 A. Siccine relinquis me Do you so leave me
igitur ? then ?
 B. Ita est necesse. So it is necessary.
 A. O me miserum ! ubi O woe's me ! where and
et quando reperiam talem when shall I find such a
amicum, talem socium Friend, such a Companion
meorum studiorum ? of my Studies ?
 B. Ne doleas ; esto bo- Do not grieve ; be of
no animo, Deus dabit tibi good Courage, God will
meliozem. give you a better.
 A. Ille quidem potest, He indeed can, I know,
scio, at ego vix possim spe- but I scarce can hope for
rare. it.

B. Noli

B. Noli affligere te tantopere obsecro, nam nostra amicitia non est interitura hac separatione corporum, quin potius accrescet magis; et absentes corpore erimus praesentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ultro citroque? quid, quod noster amor fiet jucundior illo mutuo desiderio?

Do not afflict yourself so much I beseech you, for our Friendship will not perish by this Separation of Bodies, but rather it will increase more; and being absent in Body we shall be present in Minds; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become more pleasant by that mutual Longing?

A. Sunt verisimilia quæ dicis, sed interim meus dolor non lenitur.

Those Things are likely which you say, but in the mean Time my Grief is not assuaged.

B. Ah! reprime lachrymas.

Ah! stop your Tears.

A. Non queo præ dolore.

I cannot for Sorrow.

B. Siccine agis? an putas me tangi minore dolore? sed quid agas? parendum est divinæ voluntati; nunc recogita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus a cœna.

Do you do so? do you think that I am touched with less Sorrow? but what can you do? we must obey the Divine Will; now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

A. O quam triste divortium!

O what a sad parting is this!

C O L L A LXXIV.

A. Visne permanere in *Will you continue in*
ista ignorantia? *that Ignorance?*

B. Deus avertat. *God forbid.*

A. Quid facies igitur? *What will you do then?*

B. Da mihi consilium *Give me Counsel about*
super hac re. *this Matter.*

A. Imprimis precare *First pray to God very*
Deum sepiissime et ex ani- *often and from your Heart;*
mo; deinde esto semper *then be thou always at-*
attentus, hoc est, audito *tentive, that is, hear di-*
diligenter quicquid doce- *ligently whatsoever is*
tur, sive præceptor loqua- *taught, whether the Mas-*
tur, sive tui condiscipuli *ter speak, or thy School-*
reddant aliquid; postremo *fellows repeat any Thing;*
cole charitatem diligenter. *lastly practise Charity dili-*
gently.

B. Quibus modis? *By what Means?*

A. Lædito neminem, of- *Hurt no body, offend no*
fendito neminem, invideto *body, envy no body, hate no*
nemini, odio habeto ne- *body; but on the other*
minem; sed contra, dilige *hand, love all as Brethren,*
omnes tanquam fratres, ac *and do Good to all as much*
benefacito omnibus quoad *as you can.*
poteris.

B. Quid illa conferent ad *What will those Things*
profectum studiorum? *contribute to a Proficiency*
in my Studies?

A. Plurimum. *Very much.*

B. Quomodo? *How?*

A. Sic enim Deus il- *For so God will en-*
luminabit ingenium ti- *lighten your Understand-*
bi, augebit memoriam *ing for you, encrease your*
ac *Me-*

ac cæteras dotes animi; Memory and other Gifts
denique ita promovebit tua of the Mind; lastly he
studia, ut facias majorem will so promote your Stu-
progressum in iis indies. dies, that you may make a
greater Progress in them
every Day.

B. Sane das mihi opti- Truly you give me very
mum consilium: Utinam good Counsel: I wish I
valeam perpetuo uti ad glo- may be able always to use
riam Dei, ac referre tibi it to the Glory of God, and
gratiam aliquando. return you the Favour
sometime.

A. Non opto ut referas I do not wish that you
mibi aliud gratiæ, nisi ut should return me any other
laudes Deum sæpenumero, Requital, but that you
et persequaris honesta stu- should praise God often,
dia semper. and follow commendable
Studies always.

C O L L. LXXV.

A. Præceptor, quid red- Master, what shall we
demus cras mane? say to morrow Morning?

B. Dixi palam hodie I told you openly to day
mane, ante scholam missam. Morning, before the School
was dismissed.

A. At ego non aderam, But I was not here,
præceptor. Master.

B. Roga condiscipulos, Ask your School fellows,
nam si singuli vellent in- for if every one would ask
terrogare me de rebus dictis me about Things spoke by
a me palam, quæso quando me publickly, I pray thee
esset finis? itaque fac sis when would there be an
prudenter posthac. End? therefore see you be
more prudent hereafter.

A. Curabo.

I will take Care.

B. Sed ubi fuisti ?

But *where* was you ?

A. Prodieram.

I was gone abroad.

B. Quid prodieras ?

For what *was* you gone abroad ?

A. Ut curarem aliquod negotium, de quo pater scripserat ad me.

That I might take Care of some *Business*, concerning which my Father had writ to me.

B. A quo petivisti veniam ?

Of whom did you ask Leave ?

A. Ab hypodidascales.

Of the Usher.

B. Cur non potius a me ?

Why not rather of me ?

A. Quia eras occupatus.

Because you *was* busy.

B. Quid agebam ?

What *was* I doing ?

A. Alloquebaris quosdam honoratos viros in area, qui venerant te conventum.

You were talking to some Gentlemen in the *Yard*, that *were* come to meet with you.

B. Abi, nunc recorder.

Go your ways, now I remember.

COLL. LXXVI.

A. Salve, Domine.

God save you, Sir ?

B. Tu sis salvus quoque.

Be you *safe* too.

A. Ludamus paulisper.

Let us play a little.

B. Quid ais, ineptule ? vix ingressus es scholam, et loqueris jam de ludo ?

What *say* you, you little Fool ? you are scarce got into the School, and do you talk already of Play ?

A. Ne irascaris, quæso.

Be not angry, I pray.

B. Cur

B. Cur ergo sic ex-
mas?

Why then do you cry
out so?

A. Accuso tuam stulti-
tiam.

I blame your Folly.

B. Non licet ludere igi-
tur?

May we not play then?

A. Imo, at cum tempus
est.

Yes, but when there is
Time.

B. Vah! tu nimium
sapis.

Fy! you are over-wise.

A. Utinam tantum sa-
perem satis; sed mitte me,
quæso, ut repetam quæ red-
denda erunt præceptori
mox.

I wish I were but wise
enough; but let me alone,
I pray you, that I may re-
peat what is to be said to
the Master by and by.

B. Dicis æquum; ego
volo quoque repetere tecum,
si tibi placet.

You say fair; I will
also repeat with you, if
you please.

A. Eho! quid est hoc?
quid sibi vult ista tam su-
bita mutatio? nonne tu lo-
quebaris modo de lusu?

How now! what is
this? what meaneth that
so sudden a Change? did
not you speak just now of
Play?

B. Loquebar, quidem,
sed non serio.

I did speak, indeed, but
not in earnest,

A. Cur simulabas?

Why did you dissemble?

B. Ut fabularer paucis
tecum.

That I might talk a few
Words with you.

A. Quid illud prodest?

What doth that profit?

B. Rogas? nonne audi-
visti ex præceptore?

Do you ask? have you
not heard of the Master?

A. Nunc non occurrit
mihi; quid, inquam, pro-
dest confabulari?

Now it doth not occur
to me; what, I say, doth
it profit to talk together?

B. Ad exercendos nos
in Latina lingua.

To exercise ourselves in
the Latin Tongue.

A. Profecto putas recte,
et ego amo te magis nunc.

Truly you think right,
and I love you the more
now.

B. Habeo tibi gratiam;
age repetamus prælectionem,
nam brevi præceptor
aderit.

I give you Thanks;
come let us repeat our Lesson,
for shortly the Master
will be here.

C O L L. LXXVII.

A. Salve, præceptor.

God save you, Master.

B. Sis saluus: unde venis
tam multo mane?

Be you safe: Whence
come you so early?

A. E nostro cubiculo.

Out of our Chamber.

B. Quando surrexisti?

When got you up?

A. Paulo ante sextam,
præceptor.

A little before Six, Master.

B. Quid ais?

What say you?

A. Sic est ut dico.

So it is as I say.

B. Tu es nimis matutinus,
quis expergescit te?

You are over early, who
awaked you?

A. Meus frater.

My Brother.

B. An precatus es Deum?

Have you prayed to
God?

A. Cum primum frater
pexuit me, precatus sum.

As soon as my Brother
combed me, I prayed.

B. Quomodo?

How?

A. Flexis genibus, et
manibus conjunctis, dixi
dominicam præcationem
cum gratiarum actione.

On my bended Knees,
and with my Hands joined
together, I said the Lord's
Prayer with Thanksgiving.

B. Qua lingua?

In what Tongue?

A. Anglicana.

In English.

B. O factum bene ! *quis* misit te ad me ? O well done ! *who* sent you to me ?

A. Nemo. No body.

B. Quid ergo ? What then ?

A. Veni ultro. I came of my own accord.

B. Mi animule, quam pulchrum est sapere ! My dear Soul, *what a fine Thing* it is to be wise !

Nonne est jentandi tempus ? Is it not breakfast Time ?

A. Nondum esurio. I am not hungry yet.

B. Quid vis igitur ? What will you then ?

A. Volo reddere quotidiana nomina, si placet tibi audire me. I will say the daily Nouns, if you please to hear me.

B. Quidni placeret ? Why should it not please me ? *Do you hold them in Memory then ?*

A. Teneo. I do hold them.

B. Age, pronuncia. Come on, say.

A. Sed soles præire Anglice, et ego respondeo Latine. But you use to go before in English, and I answer in Latin.

B. Mones bene. You put me in Mind well.

Pene oblitus eram, responde igitur. I had almost forgot, answer then.

C O L L. LXXVIII.

A. Quando vis prandere ? When will you dine ?

B. Ego prandi jam. I have dined already.

A. Quota hora ? At what a Clock ?

B. Sesquioctava. At half an Hour past Eight.

A. Prandetis *tam* mane igitur? Do you dine *so* early then?

B. Sic *solumus* fere in æstate, vos autem quid facitis? So we use commonly in Summer, but you what do you do?

A. Non prandemus ante sesquidecimam, interdum ab undecima. We do not dine before half an Hour past Ten, sometimes after Eleven.

B. Papæ! cur non citius? O strange! why not sooner?

A. Pater est expectandus, dum redierit e curia. My Father must be waited for, till he returns from the Hall.

B. Tu igitur non potes adesse in aula in cantione psalmodum. You then cannot be present in the Hall in the singing of Psalms.

A. Intersum admodum raro. Exemptus sum ab eo munere. I am there very seldom. I am exempted from that Task.

B. Quis exemit te? Who exempted you?

A. Præceptor, rogatu mei patris. The Master, at the Request of my Father.

B. Habentne omnes senatorum filii ejusmodi privilegium? Have all Senators Sons that Sort of Privilege?

A. Habent, modo patres jubeant. They have, so their Fathers order it.

B. Nonne posset mater dare tibi prandium ante reditum patris e senatu? Could not your Mother give you your Dinner before the Return of your Father from the Council?

A. Posset quidem, sed pater vult expectari a me. She could indeed, but my Father will be waited for by me.

B. Quam-

B. Quamobrem ?

What for ?

A. Quia sic placet illi.

Because so it pleases him.

B. Nunc tacendum est mihi, nam occlusisti os mihi.

Now I must hold my Tongue, for you have stopped my Mouth for me.

A. Cur tu es tam curiosus percontator ?

Why are you so curious an Inquirer ?

B. Sum puer, et pueri semper cupiunt scire aliquid novi.

I am a Boy, and Boys always desire to know something new.

A. Fateor, at est modus in rebus, ut præceptor docet nos sæpe.

I confess, but there is a Mean in Things, as the Master teacheth us often.

B. Ergo discedamus, ut conferas te pransum.

Therefore let us depart, that you may betake yourself to Dinner.

A. Ignosce mihi, quæso, si offenderim qua in re.

Pardon me, I pray, if I have offended in any Thing.

B. Ego peto idem abis te ; ego, inquam, potius, qui potui offendere te mea loquacitate, sed cogitans nihil mali interim.

I desire the same Thing of you ; I, I say, rather, who might offend you by my Talkativeness, but thinking nothing of Harm in the mean Time.

C O L L. LXXIX.

A. Præceptor, licetne dicere pauca ?

Master, may I speak a few Words ?

B. Loquere audacter.

Speak boldly.

A. Ego et mei condiscipuli fuimus affixi libris fere hoc toto triduo ; licetne relaxare animum paulisper ludo ?

I and my Schoolfellows have been fast at our Books almost this whole three Days ; may we refresh our Mind a little with Play ?

B. Dic igitur aliquam *Say then some Sentence.*
sententiam.

A. Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos *Say too the English*
Versus, if you hold them in
versus, si tenes memoria. *Memory.*

A. Mirth with thy Labour sometimes put in Ure,
That better thou mayest thy Labour endure.

B. Quam recte dixisti *How well you have said*
omnia! *all!*

A. Gratia sit Deo. *Thanks be to God.*

B. Addendum erit ali- *You must add something*
quid posthac. *hereafter.*

A. Quidnam, præceptor? *What, Master.*

B. Qui dedit mihi inge- *Who hath given me*
nium et bonam mentem. *Wit and a good Under-*
standing.

A. Sed quis docebit me *But who shall teach me*
ista verba? *those Words?*

B. Scribam ea tibi in *I will write them for*
tuo commentariolo, ut edis- *you in your Note-Book,*
cas; sed dic mihi, quæso, *that you may get them by*
quis docuit te istam ora- *Heart; but tell me, I*
tionem quam pronunci- *pray, who taught you that*
asti? *Speech which you have*
said?

A. Campanus dedit mi- *Campanus gave it me*
hi heri scriptam, et ego *Yesterday in Writing, and*
mandavi memoriæ. *I committed it to Memory.*

B. Profecto ego amo te *Truly I love you for*
ob istam diligentiam. *that Diligence.*

A. Ago

A. Ago tibi gratias, præceptor ; permittisne igitur ut ludamus ?

I give you Thanks, Master ; do you grant then that we may play ?

B. Sane, abi, renuncia tuis condiscipulis.

Yes, go your way, tell your School-fellows.

A. Faciam.

I will do it.

B. Quid dices illis ?

What will you say to them ?

A. Id quod docuisti me aliquando.

That which you taught me once.

B. Sed volo audire prius ex te.

But I will hear it first of you.

A. Gaudete pueri, en afferro vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

Be merry Boys, lo I bring you pleasant News, I have got you Leave to play.

B. Euge, meministi probe, ito jam.

Well done, you have remembred well, go now.

C O L L. LXXX.

A. Nihilne est quod reddamus hodie præceptor ?

Is there nothing for us to say to Day to the Master ?

B. Nihil nisi de Rudimentis Grammaticæ.

Nothing but out of the Rudiments of Grammar.

A. Quidnam ?

What ?

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

A. Quando fuit istud ?

When was that ?

B. Die Veneris hora quarta.

On Friday at Four a Clock.

A. At ego non interfui
tunc.

But I was not present
then?

B. Ergo meruisti plagas.

Therefore you deserved
Stripes.

A. Siccine judicas severe
judex? eram occupatus do-
mi; nec aberam injussu
præceptoris.

Do you judge so you se-
vere Judge? I was busy at
home; nor was I absent
without Leave of the Master.

B. Esto, sed tamen de-
buiſti poſtridie quærere quid
eſſet actum pridie.

Be it ſo, but yet you
ought the Day after to en-
quire what was done the
Day before.

A. Confiteor meam cul-
pam; ſed cedo tuum li-
brum, quæſo, ut videam
quid nobis reddendum ſit.

I confeſs my Fault; but
give your Book, I pray,
that I may ſee what we
have to ſay.

B. Accipe, et eadem o-
pera ſignato quæ præſcripta
ſunt nobis a præceptore.

Take it, and with the
ſame Labour mark what has
been ſet us by the Maſter.

A. Faciam diligenter;
neque poſthac accuſabis me
negligentiæ, ut ſpero.

I will do it diligently;
nor hereafter ſhall you ac-
cuſe me of Negligence, as
I hope.

COLL. LXXXI.

A. A quo emiſti iſtam
chartam?

Of whom did you buy
that Paper?

B. A Fatino.

Of Fatinus.

A. Eſtne bona?

Is it good?

B. Melior quam iſta tua,
ut opinor.

Better than that of thine,
as I think.

A. Non miror.

I do not wonder.

B. Cur dicis iſtud?

Why do you ſay that?

A. Quia

A. Quia fortasse est *ca-*
rior.

Because perhaps it is
dearer.

B. Nescio.

I know not.

A. Quanti emisisti sca-
pum?

For how much bought
you the Quire?

B. Solido et semisse.
Quanti tu emisisti?

For a Shilling and a
half. For how much did
you buy?

A. Solido et pluris.

For a Shilling and more.

B. Quanti igitur?

For how much then?

A. Quinque quadran-
tibus.

For five Farthings.

B. Profecto non emisisti
male.

Truly you have not bought
it badly.

A. Quinetiam mercator
dedit mihi auctarium.

Moreover the Tradesman
gave me Vantage.

B. Quodnam, quaeso?

What, I pray?

A. Schedam bibulae char-
tae.

A Sheet of blotting Pa-
per.

B. O me imprudentem,
qui oblitus sum petere!

O what a Fool was I,
who forgot to ask!

A. Ego ne petivi qui-
dem, sed ille dedit mihi
ultra; et hoc, inquit, addo
tibi, ut revisas me.

I did not so much as ask,
but he gave it me of his own
Accord; and this, quoth
he, I give you besides, that
you may visit me again.

B. Sic solent allicere
emptores.

So they use to entice
Chapfolds.

A. Nec mirum, quisque
quaerit suum commodum.

And no Wonder, every
one seeks his own Profit.

B. Sed quid agimus, im-
memores hodierni pensum?

But what are we doing,
being unmindful of this
Day's Task?

A. Est

Quia

A. Est exiguum, satis
temporis restat nobis.

It is a little one, enough
of Time remains for us.

C O L L. LXXXII.

A. Venitne tuus frater
Londino?

Is your Brother come
from London?

B. Venit heri ante meri-
diem.

He came Yesterday be-
fore Noon.

A. Nihilne literarum
attulit tibi?

Did he bring no Letters
for you?

B. Nihil.

None.

A. Quid narrat de pa-
tre?

What doth he say of
your Father?

B. Ait, illum, Dei be-
neficio, convalescere paula-
tim.

He says, that he, by
God's Blessing, doth reco-
ver by little and little.

A. Gaudeo sane, ac
precor Deum ut recuperet
pristinam valetudinem bre-
vi; sed nihil misit ad te?

I am glad of it truly,
and I pray to God that he
may recover his former
Health shortly; but did he
send nothing to you?

B. Imo, pecuniam.

Yes, Money.

A. Euge, est nullus ju-
cundior nuncius.

Well done, there is no
more pleasant News.

B. Ita aiunt.

So they say.

A. Tu vero respondes
sic, quasi audias fabulam.

But you answer so, as
if you heard a Story.

B. Quin audio pejus.

But I hear worse.

A. Quidnam?

What?

B. Merum mendacium.

An errant Lie.

A. Egone mentitus sum?

Did I lie?

B. Non

B. Non dico te esse mentitum, sed dixisti falsum. I do not say that you lied, but you said false.

A. Ego non intelligo quid dicas. I do not understand what you say.

B. Dabo operam ut intelligas. I will do my Endeavour that you may understand.

A. Obsecro te. I beseech you.

B. Si nullus nuncius est jucundior quam de pecunia allata nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quam gratia Dei, quam Christus attulit nobis per evangelium? If no News be more pleasant than about Money brought to us, what then is the Gospel of Christ? what News is more pleasant than the Grace of God, which Christ hath brought us by the Gospel?

A. Fateor nihil esse jucundius evangelio, iis duntaxat qui credunt ei, et amplectuntur ex animo. I confess that nothing is more pleasant than the Gospel, to those only who believe it, and embrace it from their Heart.

B. Equidem sic intelligo. Truly so I mean.

A. At ego loquebar de humanis et terrenis rebus, tu vero statim ascendisti ad cælum. But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

B. Ita boni concionatores solent. So good Preachers use to do.

A. Non putabam te esse theologum. I did not think that you was a Divine.

B. Dixi nihil nisi quod est tritum et notum omnibus. I have said nothing but what is common and known to all.

A. Utinam illud esset adeo vulgare, ut omnes crederent in Christum.

I wish that was so common, that all would believe in Christ.

B. Omnes nunquam credent.

All will never believe.

A. Quid prohibet?

What hinders?

B. Quia multi sunt vocati, pauci vero electi, sicut Christus ipse testatur.

Because many are called, but few are chosen, as Christ himself witnesseth.

A. Vis inire magnam gratiam apud me?

Will you enter into great Favour with me?

B. Fecerim nihil libentius, siquidem res ipsa fit penes me; sed quid est in quo possum commodare tibi?

I would do nothing more willingly, if so be the Thing itself be in my Power; but what is it in which I can serve you?

A. Da mutuo mihi decem asses.

Lend me ten Pence.

B. Non habeo tantum nunc, sed maiorem partem.

I have not so much now, but the greater Part.

A. Quantum, quæso?

How much, I pray?

B. Nescio, nisi inspexero crumenam; ecce tibi octo asses cum semisse.

I know not, unless I look into my Purse; look here's for you eight Pence with a Half-penny.

A. Accipio solos septem, non enim volo evacuare te prorsus.

I take only seven, for I will not empty you altogether.

B. Refert parum, accipe totum si vis.

It matters little, take the Whole if you will.

A. Ago tibi gratias, credo hoc pecuniæ fore satis meo negotio, cum aliquantula quam ipse habeo.

I give you Thanks, I believe this Money will be enough for my Business, with a little which I myself have.

B. Ut

B. Ut libet.

As you please.

A. Amo te de ista tam
exprompta benignitate.

I love you for that so
ready Kindness.

B. Si possum quid aliud,
ne parcas.

If I can do any Thing
else, do not spare me.

A. Reddam totum, Deo
volente, quam primum pa-
ter miserit ad me.

I will restore the Whole,
God willing, as soon as my
Father shall send to me.

B. Ne sis magnopere sol-
licitus, nondum est opus mihi.

Be not greatly concern-
ed, I have no need yet.

COLL. LXXXIII.

A. Oro te, da mihi ex
tuo pane.

I pray thee, give me
some of thy Bread.

B. Non habeo nimis mi-
hi, tamen volo impartiri
tibi.

I have not too much for
myself, yet I will impart to
thee.

A. Habeo tibi gratiam.

I give thee Thanks.

B. Non est quod agas
ob tantulam rem; sed dic,
quæso, cur non attulisti?

You need not give for
so small a Matter; but tell
me, pray, why did not you
bring?

A. Quia erat nemo nos-
træ domi qui daret mihi.

Because there was no-
body at our House who
could give me.

B. Sed cur non accipis.

But why do not you
take it?

A. Non audeo, nisi ma-
ter det.

I dare not, unless my
Mother give me.

B. Facis bene, sed audi
bonum consilium.

You do well, but hear
good Counsel.

A. Age

Ut

A. Ausculto ut audiam,
dic, quæso.

I listen *that* I may hear,
tell me, I pray.

B. Cum reliquæ mensæ
tolluntur post prandium, pe-
tito merendam et recondito
eam in peram; ita fiet ut
nunquam venias inanis.

When *the* Remains of
the Table are taken away
after Dinner, ask for your
Drinking and put it up in
your Pocket; so it will
be that you may never
come empty.

A. Autem quid suades
mibi de jentaculo?

But *what* do you per-
suade me about Breakfast?

B. Ut petas in exitu
cœnæ, et facias idem quod
dixi tibi de merenda.

That you may ask for it
in the End of Supper, and
do the same which I told
you about Drinking.

A. Nunquam vidi me-
lius consilium dari.

I never saw better Coun-
sel given.

B. Fac igitur ut memi-
neris, et utere cum voles.

See then that you remem-
ber it, and use it when you
will.

A. Utar equidem, quo-
ties erit opus.

I will use it truly, as
oft as there shall be Need.

COLL. LXXXIV.

A. Unde venis?

Whence come you?

B. Domo.

From Home.

A. Quid affers illinc?

What do you bring from
thence?

B. Merendam.

My Drinking.

A. Quis permisit tibi
exire?

Who permitted you to go
out?

B. Præceptor ipse.

The Master himself.

A. Quomo-

A. Quomodo probabis istud ? How will you prove that ?

B. Adeamus illum, ut consulamus. Let us go to him, that we may consult him.

A. At vide quid agas. But see what you do.

B. Timeo nihil in hac re. I fear nothing in this Matter.

A. Esne adeo securus ? Are you so secure ?

B. Qui dicit verum, debet timere nihil. He that says Truth, ought to fear nothing.

A. Ista sententia est vera quidem, sed quotusquisque non mentitur ? That Sentence is true indeed, but what one of many does not lie ?

B. Sum certus me nihil mentiri nunc. I am sure I do not lie now.

A. Persuades mibi promodum ; abi, credo tibi, quia nunquam deprehendi te in mendacio. You persuade me almost ; go, I believe you, because I never caught you in a Lie.

B. Gratia sit Deo, quem precor ut custodiat me integrum et purum. Thanks be to God, whom I pray that he would keep me upright and pure.

A. Utinam omnes precarentur ex animo. I wish all would pray from the Heart.

B. Nunc recipe te, ut edas tuam merendam. Now get you gone, that you may eat your Drinking.

C O L L. LXXXV.

Q. Qui sunt victores hac hebdomade ? Who are Conquerors this Week ?

B. Ubi eras cum rationes redderentur ? Where was you when the Accounts were given in ?

A. Ac-

A. Accersitus fueram a
patre; sed qui sunt victo-
res? dic, quæso.

B. Ego et Puteanus.

A. Jamne habuistis præ-
mium?

B. Habuimus.

A. Quodnam?

B. Duodenas juglandes.

A. Heu! quale præmi-
um?

B. Eho, inepte! æstimas
ergo præmium ex pretio rei?

A. Video nihil aliud hic
æstimandum.

B. Es sordidus, qui in-
bias sic lucro; non memi-
nistis verbum præceptoris?

A. Quod verbum?

B. Præmium datur non
lucri causa, sed honoris.

A. Nunc reminiscor; ero
posthac diligentior.

B. Sic sapiēs tandem.

I had been sent for by
my Father; but who are
Conquerors? tell me, I pray.

I and Puteanus.

Have you already got
your Reward?

We have got it.

What?

Twelve Walnuts.

Whoo! what a Re-
ward?

Ho, you Fool! do you
value then the Reward by
the Worth of the Thing?

I see nothing else here to
be valued.

You are a base Fellow,
who gape so after Gain;
do not you remember the
Saying of the Master?

What Saying?

The Reward is given
not for Lucre's sake, but
Honour.

Now I remember; I shall
be hereafter more dili-
gent.

So you will be wise at
last.

C O L L. LXXXVI.

A. Impetrastis *facultatem* ludendi?

Have you got *Leave* to play?

B. Impetravimus.

We have got.

A. Ad quod usque *tempus*?

Until what *Time*?

B. Usque ad *cœnam*.

Until *Supper*.

A. Qui *dederunt* versus?

Who *gave* *Verses*?

B. Primi et *secundi*.

The *first and second*.

A. Quid *fecerunt* cæteræ *classes*?

What *did* the other *Forms*?

B. Quisque *primus decurio trium proximarum classium* pronunciavit *unam sententiam e sacris literis*.

Every *first Captain of the three next Forms* said *one Sentence out of the Holy Scriptures*.

A. Nonne *precati* estis, *ut solemus*?

Did you not pray, as we use to do?

B. *Precati* sumus, *et quidem ludimagistro præsentem*; *tu vero ubi eras*?

We prayed, and indeed the *Master* being present; but *where* was you?

A. *Iveram domum*, *accerfitus a matre*.

I had gone home, being sent for by my *Mother*.

B. Nunc igitur, quid *cogitas* facere?

Now then, what do you *design* to do?

A. *Ludere sesquihoram*, *deinde recipere me ad studium*.

To play an *Hour and a Half*, and then to *betake myself* to my *Study*.

B. Vin' tu *ut sim collutor*?

Will you that I be your *Play-fellow*?

A. Quidni *velim*?

Why should I not be *willing*?

B. Quo

B. Quo lusu exercebimus nos ?

With what Game shall we exercise ourselves ?

A. Nullus est jucundior mihi palmaria pila.

None is more pleasant to me than Hand-ball.

B. Nec mihi quidem.

Nor to me indeed.

A. Videamus igitur, an cæteri fortiti sint partes, nam si luderemus soli, esset minus voluptatis.

Let us see then, whether or no the rest have chosen their Parts, for if we should play alone, there would be less of Pleasure.

B. Visamus.

Let us go see.

COLL. LXXXVII.

A. Quæ arbores sunt in vestro horto ?

What Trees are there in your Garden ?

B. Habemus hortum suburbanum, in quo sunt olera quibus vescimur quotidie ; præterea sunt in fundo nostro bini horti confiti variis arboribus.

We have a Garden in the Suburbs, in which are Herbs which we eat every Day ; besides there are in our Ground two Gardens planted with various Trees.

A. Quæ olera sunt in horto ?

What Herbs are there in the Garden ?

B. Mater posset respondere tibi melius de hoc ; nam versatur sæpe illic, aut causa ferendi, aut fariendi, aut colligendi aliquid.

My Mother could answer you better about this ; for she is often there, either upon the Account of sowing, or weeding, or gathering something.

A. Sed tamen dic mihi nomina aliquot olerum.

But yet tell me the Names of some Herbs.

B. Pro-

B. Prodesset parum re- It would signify little
censere nomina tibi, nisi to reckon up the Names
videres res ipsas; quin to you, unless you should
camus in hortum. see the Things themselves;
but let us go into the Gar-
den.

A. Potes ire quando Can you go when you
libet? will?

B. Possum quidem, ma- I can indeed, my Mo-
tre permittente. ther permitting.

A. Amabo, fac per- I pray thee, see that
mittat, sed ea lege, ut she may give Leave, but
assumas me comitem tibi. on that Condition, that
you take me as a Compa-
nion with you.

B. Id fiet facillime, That will be done very
tantum expecta me hic, re- easily, only stay for me
dibo mox. here, I will return by and
by.

A. Quid si ea non sit What if she be not at
domi? home?

B. Tamen renunciabo Yet I will tell you.
tibi.

A. Deus vertat bene. God turn it well.

C O L L. LXXXVIII.

A. Accepi pecuniam ho- I have received Money
die a fratre, si forte tibi to Day of my Brother, if
est opus. perhaps you have need.

B. Nihil opus est mihi I have no need now;
nunc; sed tamen habeo but yet I give you very
tibi gratiam maximam, great Thanks, that out of
quod pro tua liberalitate your Liberality you offer
offers mihi beneficium ul- me a Kindness of your
tro; nam quotusquisque own Accord; for what
facit id? one of many does that?

A. Credo

A. Credo paucissimos; tamen tu provocasti me sæpe beneficiis. I believe very few; yet you have invited me often with your Kindnesses.

B. Illa fuerunt adeo parva, ut non sint digna commemoratione. Those were so small, that they were not worth the speaking of.

A. Non est parvum beneficium quod profectum est ab optima voluntate. It is not a small Kindness that proceeded from a very good Will.

B. Utinam tam expendemus beneficia Dei erga nos, quam solemus hominum. I wish we did so consider the Kindnesses of God towards us, as we use to do Mens.

A. Faxit ille ut exercemus nos in ea cogitatione sæpius et diligentius. May he grant that we may exercise ourselves in that Thought often and more diligently.

B. Illud profecto est necessarium, si volumus experiri ejus benignitatem sæpius. That truly is necessary, if we will experience his Kindness often.

C O L L. LXXXIX.

A. Salve, præceptor.

God save you, Master.

B. Salvete et vos; an omnes surrexerunt?

God save you too; have all risen?

A. Omnes præter parvulos.

All besides the little ones.

B. Nunquis ægrotat?

Is any body sick?

A. Nemo, gratia Deo.

Nobody, Thanks to God.

B. Quid agunt?

What are they doing?

A. Alii induunt se, alii student gnaviter.

Some dress themselves, others are studying hard.

B. Ad-

B. Adestne hypodidasca-
lus vobis?

Is the Usher with you?

A. Jamdudum.

Long since.

B. Ite igitur precatum,
ac commendate vos dili-
genter Deo per Jesum
Christum nostrum deprecato-
rem; deinde pergite in
vestris studiis usque ad ho-
ram jentaculi.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor; and
then go on in your Studies
until the Hour of Break-
fast.

A. Ita solemus, præcep-
tor.

So we use to do, Master.

B. Credo equidem; sed
quia estis fere somniculosi
ac negligentes, idcirco ad-
moneo vos sæpius.

I believe it truly; but
because you are commonly
drowsy and negligent,
therefore I admonish you
often.

A. Habemus gratiam,
præceptor humanissime; nun-
quid vis præterea?

We thank you, most kind
Master; would you have
any thing besides?

B. Dic famulo ut ad-
ferat togam.

Tell the Servant to bring
my Gown.

C O L L. XC.

A. Demiror unde venias
nunc?

I wonder whence you
come now?

B. Redeo domo, præcep-
tor.

I return from Home,
Master.

A. Cur ivisti domum?

Why did you go Home?

B. Petitum merendam.

To fetch my Drinking.

A. Quamobrem non at-
tulisti?

Why did you not bring
it?

B. Mater erat occupata.

My Mother was busy.

A. Quid tum, debuisti
exire injussu meo?

What then, ought you to
go out without my Leave?

- B. Non debui, fateor. I ought not, *I confess.*
 A. Quid meruisti igitur? What did you deserve then?
 B. Accipere plagas; sed To receive Stripes; but
ignosce mihi, quæso, præ- pardon me, I pray, Master.
 ceptor.
 A. Cur non petivisti Why did not you ask
potestatem exeundi? Leave to go out?
 B. Quia non audebam Because I durst not inter-
 interpellare te. rupt you.
 A. Quid agebam? What was I doing?
 B. Tenebas libellum, & You held a Book, and
 legebas aliquid. read something.
 A. Potest fieri, sed ta- It may be, but yet you
men vos interpellatis me interrupt me often for a
sæpe ob levio rem; lighter Matter; now there-
nunc igitur para te ad va- fore prepare thyself to be
pulandum. whipped.
 B. Parce mihi, obsecro, Spare me, I pray, Mas-
 præceptor. ter.
 A. Sine ut cogitem a- Let me think a little
liquantissè prius; age par- first; well I do spare thee,
co, tum quia confiteris inge- both because thou confessest
nue, tum quod videris mihi ingenuously, and also be-
studiosus satis. cause thou seemest to me
 studious enough.
 B. Ago tibi maximas I give you very great
gratias, humanissime præ- Thanks, most kind Master.
 ceptor.

C O L L. XCI.

- A. Præceptor, licetne Master, may I speak a
dicere pauca? few Words?
 B. Loquere. Speak.

A. Nos

A. Nos *duo* proponebamus, *si* placeret tibi, ire, dum cæteri ludunt, foras ambulatum. We *two* proposed, *if* it should please you, to go, whilst the rest play, abroad a walking.

B. Quo vultis exire? Whither will you go?

A. In proxima suburbana. Into the next Suburbs.

B. Quid autem agetis inter ambulandum? But what will you do as you are walking?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum. We will hold some Discourse, but of good and honest Things; this Fairness of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

B. Nunquam deest materia laudandi Dei, duntaxat veris cultoribus ejus. There is never wanting Matter of praising God, at least to the true Worshipers of him.

A. Nunquam profecto. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem? Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præsertim cum pravi adolescentes fefellerint me sæpe in hoc genere; vos prodite igitur, et revertimini mature ad cœnam. Unless your perpetual Fidelity was well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you then, and return by Time to Supper.

C O L L. XCII.

- A. Præceptor, licetne ire domum cras ? Master, may I go Home to Morrow ?
- B. Quid eo ? Why thither ?
- A. Petitur panem. To fetch Bread.
- B. Non restat tibi ? Is there none left you ?
- A. Restat quidem, sed admodum parum. There is left indeed, but very little.
- B. Estne frater iturus tecum ? Is your Brother to go with you ?
- A. Pater jussit. My Father ordered him.
- B. Quando convenisti illum ? When did you meet him ?
- A. Die Jovis, quum venit in hanc urbem. On Thursday, when he came into this City.
- B. Ubi vidisti illum ? Where did you see him ?
- A. Apud forum. At the Market.
- B. Non mentiris ? Do you not lie ?
- A. Non mentior. I do not lie.
- B. Unde probabis ? How will you prove it ?
- A. Sunt aliquot ex condiscipulis qui aderant. There are some of my Schoolfellows who were there.
- B. Qui ? Who ?
- A. Adfunt Blasius et Audax. Here are Blasius and Audax.
- B. Estne verum, pueri ? Is it true, Boys ?
- A. Omnino verum. Altogether true.
- B. Qui scitis ? How know you ?
- A. Vidimus ejus patrem, et audivimus ipsa verba. We saw his Father, and heard the very Words.

B. Si

B. Si est ita, permitto ut
eas domum cum fratre.

If it be so, I permit that
you go Home with your
Brother.

A. Vale, præceptor.

Farewel, Master.

B. Dominus Deus fervet
vos.

The Lord God keep you.

A. Precamur idem tibi
ex animo.

We wish the same Thing
to you from our Heart.

B. Sed hœus! quando
aderitis huc?

But ho! when will you
come hither?

A. Cras vesp̄ri, Deo
juvante.

To Morrow in the Even-
ing, God helping.

B. Cura ut memineris
promissi.

Take Care that you re-
member your Promise.

A. Curabo.

I will take Care.

B. Scilicet, ut soles.

To wit, as thou usest.

A. Imo melius, spero.

Nay better, I hope.

B. Nunquid vis?

Would you have any
Thing?

A. Ut dicas salutem
parentibus meis verbis.

That you wish Health to
your Parents in my Words.

B. Faciam libenter; vale
iterum, præceptor.

I will do it willingly;
farewel again, Master.

A. Vos valete quoque;
at ambulate lento gradu
propter æstus solis.

Farewel you too; but
walk with a slow Pace
because of the Heat of the
Sun.

B. Ita solemus facere.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor?

May I go to my Tutor,
Master?

B. Quæ causa movet te?

What Cause moves you?

A. Ille *jussit* ut. *convenire* se *hodie*, si *liceret*. He ordered me that I should meet him to Day, if I could.

B. Quando *jussit*? When did he order you?

A. *Nudiustertius*. The other Day.

B. Ubi *vidisti* illum? Where did you see him?

A. In *area*, *quæ* est *e regione* *templi*. In the Yard, which is over against the Church.

B. At *vide* ne *mentiaris*. But see you do not lie,

A. *Mendacium* *absit* a me; si *vis*, *dabo aliquot* if you will, I will give some of my Schoolfellows *Witnesse*, who were with me.

B. Qui *sunt* illi? Who are they?

A. *Daniel et Corderius*; will you that I send for them?
Daniel and Cordery;

B. *Mane*, *ego conveniam* them; I will meet with them; but tell me, what
illos; *sed dic mihi*, *quid eget* *tutor* *tua opera*? wants your Tutor your Help for?

A. *Ad describendum* To write down something.
aliquid.

B. *Qua hora igitur* *vis* What Hour then will
adire *illum*? you go to him?

A. *Nunc si placet tibi*. Now if it please you.

B. *Quando redibis huc*? When will you return hither?

A. *Cum primum dimiserit* me. As soon as he shall dismiss me.

B. *Nunc abi*, *atque dicito* *illi plurimam salutem* Now go your Ways, and wish him very much Health
ex me. from me.

A. *Faciam libenter*. I will do it willingly.

C O L L. XCIV.

A. Licetne prodire, præceptor?

May I go out, Master?

B. Quo?

Whither?

A. Primum ad sartorem, deinde ad tonsorem.

First to the Botcher, and then to the Barber.

B. Cur ad sartorem?

Why to the Botcher?

A. Ut curem tibialia reficienda.

That I may get my Stockings mended.

B. Suntne lacerata?

Are they torn?

A. Adeo lacerata ut non possim induere.

So torn that I cannot put them on.

B. Cur ad tonsorem?

Why to the Barber?

A. Ut ostendam illi ulcus quod subortum est his diebus in femore.

That I may shew him a Sore which is risen within these few Days in my Thigh.

B. Detege ut videam.

Uncover it that I may see it.

A. Vide, quando ita placeat tibi.

See, since so it pleases you.

B. Est furunculus.

It is a Fellon.

A. Ita conjiciebam.

So I guessed.

B. Cum aperueris tonsori, roga illum ut adhibeat emplastrum aptum ulceri.

When you have opened it to the Barber, ask him to lay a Plaster proper to the Sore.

A. Faciam ut suades.

I will do as you advise.

B. Sed nunquis est qui velit prodire tecum?

But is there any Body that would go out with you?

A. Imo, Joannes Flavianus.

Yes, John Flavian.

B. Quod negotium habet?

What Business has he?

A. Vult adire tonsorem quoque.

He will go to the Barber too.

B. *Ite una igitur, et redite similiter.* Go together then, and return in like Manner.

A. *Nunquid vis prætereæ?* Would you have any Thing besides?

B. *Ut maturetis reditum, ne multemini vestra merenda.* That you hasten your Return, lest you forfeit your Drinking.

C O L L. XCV.

A. *Convenisti Petrum hodie igitur?* Did you meet Peter to Day then?

B. *Hodie.* To Day.

A. *Ubi?* Where?

B. *In templo.* In the Church.

A. *Quota hora.* At what a Clock?

B. *Octava matutina.* At Eight in the Morning.

A. *Nunquid rogasti eum quando sit rediturus ad scholam.* Did you ask him when he is to return to School?

B. *Rogavi.* I did ask him.

A. *Quid dixit?* What said he?

B. *Dixit se nescire.* He said that he did not know.

A. *Debuiisti exhortari ad reditum.* You should have exhorted him to a Return.

B. *Feci, et multis verbis quidem.* I did, and in many Words truly.

A. *Fecisti bene, sed quid ille respondit?* You did well, but what did he answer?

B. *Se detineri adhuc a patre ad colligendos fructus.* That he was detained as yet by his Father to gather Fruits.

A. *Quid si scribas ad patrem ipsum de statu nostræ scholæ? nam fortasse movebitur ut remittat filium citius.* What if you write to his Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B. Si videtur ita tibi, faciam, idque diligenter.

If it seem so to you, I will do it, and that diligently.

A. Fac igitur primo tempore; sed audi, scribe plenissime; deinde ostende tuas literas mihi, priusquam des perferendas.

Do then the first Opportunity; but hear, write very fully; and then shew your Letter to me, before you give it to be carried.

B. Faciam sedulo, præceptor.

I will do it carefully, Master.

C O L L. XCVI.

A. Qua pecunia emisti illum librum?

With what Money did you buy that Book?

B. Qua censes, nisi mea?

With what think you, but my own?

A. Miror unde habueris.

I wonder whence you had it.

B. Quid miraris? an debeo reddere rationem tibi?

Why do you wonder? ought I to give an Account to you?

A. Egone exigo?

Do I exact it?

B. Videris exigere.

You seem to exact it.

A. Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et libere.

I do not exact it, I say, but we use to talk so amongst ourselves familiarly and freely.

B. Ea res, fateor, confert plurimum ad facultatem loquendi Latine; sed est nemo tam lenis, quin subirasatur interdum.

That Thing, I confess, conduces very much to the Faculty of speaking Latin; but there is no Body so mild, but he is a little angry sometimes.

A. Est ut dicis, sed ira puerorum est brevis.

It is as you say, but the Anger of Boys is short.

B. Quod autem rogabas de pecunia, accepi eam a patre. But as for what you asked of Money, I received it of my Father.

A. Quando venit? When came he?

B. Octio dies abhinc. Eight Days ago.

A. Miror quod non viderim eum. I wonder that I did not see him.

B. Non est quod mireris. You need not wonder.

A. Quid ita? Why so?

B. Quia moratus est vix sesquihoram; nam quum descendisset de equo, atque allocutus esset me paucis; ascendamus, inquit, in tuum cubiculum, ut loquar liberius tecum. Because he stayed scarce an hour and a half; for when he had alighted from his Horse, and had spoke to me in a few Words; let us go up, says he, into thy Chamber, that I may talk more freely with thee.

A. Sed antequam narres cetera, velim scire quid sibi vellet ejus tam inopinatus adventus. But before you tell the rest, I would know what meant his so unexpected Coming.

B. Audierat quodam falso rumore, ut sit, me ægrotum esse. He had heard by some false Report, as it happens, that I was sick.

A. Quid ille, cum invenit te valentem, præter spem? What said he, when he found you well, contrary to his Expectation?

B. Gavissus est mirifice. He rejoiced wonderfully.

A. Quis dubitat? Who doubts?

B. Præterea, egit maximas gratias Omnipotenti Deo. Besides, he gave very great Thanks to Almighty God.

A. Audio hæc libenter; perge, quæso. I hear these Things willingly; go on, I pray.

B. Tum

B. Tum percontatur me de valetudine; precamur una, non sine gratiarum actione; tandem quærit ecquid mihi opus sit.

Opus est, pater, inquam. Qua re eges? inquit.

Libro decem assium, inquam; tum ille promit ex marsupio solidum, dat mihi in manum, et vale dicto, statim conscendit equum, atque abit.

A. Cur dedit tibi plus quam petiveras?

B. Quæris istud inepte, scilicet, erat ita lætus, quia offenderat me sanum, præter spem: quod si petissem vel aureum coronatum, dedisset mihi tam facile.

A. O quantum debes illi summo Patri, qui dedit tibi adeo bonum patrem!

B. Ne potest quidem cogitari quantum debeam; nam etiam si dedisset malum, deberem tamen non parum.

A. Sed quid cessamus ire auditum prælectionem? jam instat tertia hora.

Then he asks me of my Health; we pray together, not without Thanksgiving; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want? says he.

A Book of ten Pence, say I; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, streight mounts his Horse, and goes away.

Why did he give you more than you had asked?

You ask that foolishly, to wit, he was so glad, because he had found me well, contrary to his Expectation: But if I had asked even a golden Crown, he would have given it to me as easily,

O how much do you owe to that great Father, who hath given you so good a Father!

It cannot indeed be imagined how much I am beholden; for although he had given a bad one, I should be beholden notwithstanding not a little.

But why do we neglect to go hear the Lesson? now it is almost Three a Clock.

B. Omnia

B. Omnia sunt parata *All Things are ready*
mibi. *for me.*

A. Et mihi quoque. *And for me too.*

B. Eamus ergo in auditorium. *Let us go then into the*
School.

C O L L. XCVII.

A. Audio fratrem tuum *I hear that your Brother*
revenisse jam ex Germania. *is returned already from*
Germany.

B. Sic est. *So it is.*

A. Rediitne solus? *Did he return alone?*

B. Non omnino. *Not at all.*

A. Quis igitur venit cum illo? *Who then came with*
him?

B. Quidam civis hujus *A certain Citizen of this*
oppidi, qui habitaverat illic Town, who had dwelt there
fere biennium. *almost two Years.*

A. Cur ivit frater? *Why went your Brother?*

B. Missus fuit a patre, *He was sent by my Fa-*
ut disceret loqui Germanice. *ther, that he might learn*
to talk High Dutch.

A. Quamobrem igitur non fuit illic diutius? *Why then was not he*
there longer?

B. Non poterat ferre desiderium matris. *He could not bear the*
Want of his Mother.

A. O tenellum adolescentem! quotum annum agit? *O tender Youth! what*
Year is he going on?

B. Decimum septimum, *The Seventeenth, if my*
si mater meminit recte, ex Mother remember right, of
qua audiavi id sæpius. *whom I have heard that*
often.

A. Age, quo vultu adventus ejus acceptus est a patre? *Well, with what Coun-*
tenance was his Coming re-
ceived by your Father?

B. Ro-

B. Rogas? *pater non* Do you ask? *my Father*
sustinuit aspicere; quin- could not endure to look
etiam, nec dignatus est sa- upon him; moreover, he
lutare nec alloqui, sed iussit neither vouchsafed to salute
eum abire e conspectu suo. nor speak to him, but bad
 him be gone out of his
 Sight.

A. Quid præterea?

What besides?

B. Nisi mater interces- Unless my Mother had
sisset cum lachrymis, iusse- interceded with Tears, he
rat apparitorem accersi, qui had ordered a Serjeant to
conjiceret miserum in car- be sent for, to throw the
cerem. poor Man in the Goal.

A. Atqui non poterat in- But he could not without
jussu magistratus. Leave of the Magistrate.

B. Nescio, tamen cona- I know not, yet he en-
batur. deavoured it.

A. Quid factum est po- What was done after-
stea? cubuitne vestræ domi? wards? did he lie at your
 House?

B. Minime vero.

No indeed.

A. Ubi igitur?

Where then?

B. Nosti meæ sororis vi- Do you know my Sister's
rum? Husband?

A. Tanquam te.

As well as you.

B. Missus est eo a matre, He was sent thither by
dum patris ira deservesset. my Mother, till my Fa-
 ther's Anger should cool.

A. Quid accidit tandem? What happened at length?

B. Mater egit cum no- My Mother treated with
stris propinquis et amicis, our Relations and Friends,
ut mitigarent iratum pa- that they should pacify my
tre. angry Father.

A. Sic igitur tuus fra- So then your Brother re-
ter rediit in gratiam cum turned into Favour with
patre. your Father.

B. Id

B. Id fuit non magni negotii; nam jam patrem caeperat pœnitere quod excaudivisset sic, quodque accepisset filium tam graviter. That was no great Difficulty; for now my Father had begun to be sorry that he had been so angry, and that he had received his Son so roughly.

A. Nempe, dies lenierat ejus iram. Verily, Time had pacified his Anger.

B. Tamen recepit eum ea lege, ut promitteret se rediturum in Germaniam statim a vindemia. Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

A. Vide quam ineptus iste affectus in nostras matres sit. See how foolish that Affection towards our Mothers is.

B. Atqui matres ipsæ sunt in causa; nam cur amant nos adeo tenere? But the Mothers themselves are the Occasion; for why do they love us so tenderly?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam? It is hard to force Nature. Do you remember a Verse out of Horace to that Purpose?

B. Maxime.

Yes.

C O L L. XCVIII.

A. Quando redisti domo? When did you return from Home?

B. Tantum hodie. Only to Day.

A. Ubi est tuus frater? Where is your Brother?

B. Mansit domi. He staid at Home.

A. Cur mansit? Why did he stay?

B. Ut pranderet cum matre. That he might dine with my Mother.

A. Cur

- A. Cur non mansisti et tu? Why did you not stay too?
- B. Pranderam jam cum patre. I had dined *already* with my Father.
- A. Quis ministrabat vobis? Who waited upon you?
- B. Ancilla. The Maid.
- A. Ubi erat mater? Where was your Mother?
- B. Domi etiam, sed occupata. At Home too, but busy.
- A. In qua re? In what Thing?
- B. In recipiendo tritico quod fuerat advectum nobis. In receiving *Wheat* which had been brought us.
- A. Quando redibis domum? When will you return Home?
- B. Quum accersar a patre. When I shall be sent for by my Father.
- A. Quo die istud erit? Upon what Day will that be?
- B. Fortasse ad quatuor dies hinc. Perhaps about four Days hence.
- A. Cur vos commeatis tam saepe? Why do you go and come so often?
- B. Sic parentes volunt. So our Parents will.
- A. Quid agitis domi? What are you doing at Home?
- B. Quod jubemur a parentibus. What we are bid by our Parents.
- A. Sed interim tempus studiorum perit. But in the mean while the Time of Study is lost.
- B. Non omnino perit. It is not altogether lost.
- A. Quid igitur? What then?
- B. Quoties pater non est necessario occupatus, not necessarily employed, exercet nos omnibus horis; he exercises us at all Hours; mane, 2 in

mane, ante et post prandium, ante cœnam, a cœna diu satis; postremo, etiam antequam eamus cubitum.

in the Morning, before and after Dinner, before Supper, after Supper long enough; lastly, also before we go to Bed.

A. Quibus rebus exercet vos?

In what Things doth he exercise you?

B. Exigit a nobis ea potissimum quæ didicimus tota hebdomade in schola; inspicit themata, ac interrogat nos de iis; sæpe dat nobis aliquid describendum Latine vel Anglice; interdum etiam proponit nobis sententiam vernaculo sermone vertendam Latine; interdum, contra, jubet reddere aliquid Latinum Anglice; postremo, ante cibum et post, semper legimus aliquid ex Anglicis bibliis, idque tota familia præsentem.

He exacts from us those Things chiefly which we have learnt the whole Week in the School; he looks upon our Themes, and asks us about them; oftentimes he gives us something to write in Latin or English; sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin; sometimes, on the other Hand, he bids us turn something in Latin into English; lastly, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

A. Nihilne interrogat de catechismo?

Does he ask you nothing out of the Catechism?

B. Facit id omni Dominico die, nisi fortasse absit domo.

He does that every Lord's Day, unless perhaps he be from Home.

A. Narras mira, si modo sint vera.

You tell wonderful Things, if so be they are true.

B. Imo

B. Imo sunt longe plura quam quæ narravi; nam oblitus sum civilitatem morum, de qua etiam solet admonere nos in mensa.

Nay there are far more than what I have told you; for I forgot Civility of Manners, of which too he uses to admonish us at Table.

A. Cur pater vester sumit tantum laborem in docendis vobis?

Why does your Father take so much Pains in teaching you?

B. Ut sic intelligat, num ludamus operam in schola, et abutamur tempore.

That so he may understand, whether we lose our Labour in the School, and abuse our Time.

A. Diligentia hominis est mira, atque adeo prudentia; O quam devincti estis cælesti patri, qui dedit vobis talem patrem terra!

The Diligence of the Man is wonderful, and so his Prudence; O how much obliged are you to your Heavenly Father, who hath given you such a Father upon Earth!

B. Faxit ille, ut nunquam obliviscamur hoc, et ejus cætera beneficia.

May he grant, that we may never forget this, and his other Kindnesses.

A. Istud est bonum et pium optatum; cura ut habeas non modo in ore sed in animo etiam.

That is a good and pious Wish; take Care you may have it not only in your Mouth, but in your Mind too.

B. Hæbeo tibi gratias quod mones me tam fideliter.

I give you Thanks that you advise me so faithfully.

A. Debemus officium monendi bene omnibus, sed maxime fratribus.

We owe the Duty of advising well to all, but chiefly to our Brethren.

B. Fratribusne solis igitur?

To our Brethren alone then?

A. Dico

A. Dico eos potissimum. I call those chiefly Bre-
fratres hic, qui sunt con- thren here, who are joined
juncti nobis ex fide in to us by Faith in Christ.
Christo.

B. Judicas recte, sed You judge rightly, but I
viso num frater reverterit go to see whether my Brother
tandem domo; nam est be returned at length from
admodum promptus ad ces- Home; for he is very rea-
sandum. dy to play the Truant.

C O L L. XCIX.

A. Ades, Bernarde.

Come hither, Bernard.

B. Adsum, præceptor.

I am here, Master.

A. Quid agunt tui duo
condiscipuli?

What do thy two School-
fellows?

B. Docentur adhuc a
subdoctore.

They are a teaching as
yet by the Usher.

A. Tunc pronunciaſti
jam contextum prælectionis
in crastinum mane?

Have you said over al-
ready the Words of the
Lesson against to morrow
Morning?

B. Pronunciaſti.

I have said them.

A. Satisne recte?

Well enough?

B. Satis, gratia Deo.

Enough, Thanks to God.

A. Quis audiuit te?

Who heard you?

B. Ludimagister.

The Head-master.

A. Bene habet; sed est
quod velim monere te.

It is well; but there is
something which I would
admonish thee of.

B. Ego percipio audire
iſtud.

I greatly desire to hear
that.

A. Cogitandum tibi sæ-
penumero, quantum debeas
Deo largitori omnium bono-
rum, qui dederit tibi et in-
genium, et tam felicem
memoriam.

You must think often,
how much you owe to God
the Giver of all good Things,
who hath given you both
Wit, and so happy a Me-
mory.

B. Quid

B. Quid non debeam illi,
qui dedit mihi omnia?

What do I not owe to
him, who hath given me
all Things?

A. Dic aliquot ejus præ-
cipua beneficia, quemadmo-
dum docui te aliquando.

Tell me some of his espe-
cial Kindnesses, as I have
taught thee sometimes.

B. Ille cœlestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me; et qui non modo sup-
peditant mihi copiose omnia
necessaria ad hanc vitam,
sed etiam, quod est longe
maximum, curant me in-
stituendum tam diligenter
bonis literis, et bonis mori-
bus, ut nihil sit requiren-
dum præterea.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents,
rich, noble, well affected
towards me; and who not
only afford me plentifully
all Things necessary for this
Life, but also, which is far
the greatest, they take Care
that I be instructed so dili-
gently in good Letters, and
good Manners, that nothing
is to be required further.

A. Dixisti omnia ista
vere, sed prætermisisti u-
num quod est singulare be-
neficium Dei.

You have said all those
Things truly, but have o-
mitted one Thing which is
a singular Kindness of God.

Scin' tu quid sit?

Do you know what it
is?

B. Sine me cogitare pau-
lisper.

Let me think a little.

A. Cogita otiose.

Think at your Leisure.

B. Nunc ego reminiscor,
sed nescio quibus verbis pos-
sim exprimere id pro magni-
tudine rei.

Now I remember, but I
know not in what Words
I may be able to express
it according to the Great-
ness of the Thing.

A. Tamen

A. Tamen dic quomodo possis.

Yet say it as you can.

B. Cogito etiam atque etiam.

I think again and again.

A. Dic tandem.

Say at length.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici majus, quam quod dederit mihi gratis suum unicum filium, qui redemit me miserimum peccatorem, et captum sub tyrannide Satanae, ac destinatum æternæ mortis; idque sua morte crudelissima, et maxime ignominiosa omnium.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in outward Things; but none can be thought nor spoke of greater, than that he hath given me freely his only Son, who hath redeemed me a most miserable Sinner, and captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

A. Dixisti apte satis, et fere totidem verbis quot docueram te alias; sed nunc quid Deus præstitit hoc tantum beneficium tibi uni?

You have said properly enough, and almost in as many Words as I taught you at other Times; but whether or no hath God done this so great a Kindness for you alone?

B. Minime vero.

No indeed.

A. Quibus præterea?

To whom besides?

B. Omnibus, quotquot crediderint evangelio fideliter ac vere.

To all, how many soever believe the Gospel faithfully and truly.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. Deus sc̄ dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat, sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus servetur per eum; qui credit in eum non condemnatur, vero qui non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

God so loved the World, that he gave his only Son, that every one who believes in him, should not perish, but have eternal Life; for God sent not his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

A. Hastenus satis, sed cujus sunt ista verba?

Thus far enough, but whose are those Words?

B. Ipsius Christi, loquentis de se.

Of Christ himself, speaking of himself.

A. Quem alloquitur?

Whom doth he speak to?

B. Nicodemum, qui venerat ad eum nocte.

Nicodemus, who had come to him in the Night.

A. Christus ipse noster unicus Servator faxit, ut proficias magis ac magis in cognitione ipsius.

Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

B. Faciet, spero.

He will do it, I hope.

A. Perge igitur, ut cœpisti, alacriter, quod Deus vertat in gloriam sui nominis.

Go on then, as you have begun, chearfully, which God turn to the Glory of his Name.

B. Ita precor.

So I pray.

A. Eamus cœnatum.

Let us go to Supper.

C O L L. C.

A. Tuus pater, ut accepit, rediit e Gallia.

Your Father, as I have heard, is returned out of France.

B. Rediit sane.

He is returned truly.

A. Quando?

When?

B. Die lunæ vespere.

Upon Monday in the Evening.

A. Non fuit ejus adventus molestus tibi?

Was not his Coming troublesome to thee?

B. Quid, molestus! imo vero jucundissimus: sed cur rogas istud?

What, troublesome! nay but very pleasant: But why do you ask that?

A. Quia fortasse, illo absente, est tibi potestas vivendi liberius.

Because perhaps, he being absent, you have Leave to live more freely.

B. Nescio quam libertatem narras mihi.

I know not what Liberty you tell me of.

A. Potandi, ludendi, cursitandi.

To drink, to play, to run up and down.

B. An igitur putas me agere nihil aliud, dum pater abest?

What then do you think that I do nothing else, whilst my Father is away?

A. Sic fere omnes solent.

So commonly all use to do.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic, patre absente, ut eo praesente; bibo quantum est satis, ludo cum tempus postulat, non discuro, sed prodeo in publicum cum bona venia matris, cum habeo aliquid negotii.

Dissolute Boys indeed: For as to what belongs to me, I live so, my Father being absent, as when he is present; I drink as much as is sufficient, I play when Time requires, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Esne

A. Esne tantopere subditus matri?

Are you so subject to your Mother?

B. Æque ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit. Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?

As much as to my Father; for what think you, is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: What saith our Paul? Sons, obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

A. Isthuc observatur a Latinis auctoribus.

That is observed by the Latin Authors.

B. Quinetiam, si esset quid discrimen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

Moreover, if there was any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone such Sorrows and Pains for us.

A. Novi ista, et omnia quæ dixisti placent mihi.

I know those Things, and all Things which thou hast said please me.

B. Cur ergo repugnabas mihi?

Why therefore did you contradict me?

A. Ut accerferem materiam sermonis ea repugnantiā; nam, ut tute nosti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

That I might find Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we spend our Leisure in such Discourses.

B. Sane est bonum otium quod consumitur in honesto negotio.

Truly it is good Leisure which is spent in honest Business.

A. Huc

. Esne

A. Huc pertinet istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minus otiosum, quam cum esset otiosus; ut didicimus ex Cicerone.* Hitherto belongs that *Apophthegm* of Africanus, who said, That he never was less at Leisure, than when he was at Leisure; as we have learnt out of Cicero.

B. Sed nunc tempus admonet ut imponamus finem huic sermoni. But now Time puts us in Mind to make an End of this Discourse.

A. Mones recte; nam fortasse coena tardatur tua causa domi. You advise well; for perhaps Supper stays for your Cause at Home.

B. Loquemur plura in nostro proximo congressu, si Dominus permiserit. We will talk more at our next Meeting, if the Lord permit.

A. Precor tibi prosperam noctem. I wish you a good Night.

B. Et ego tibi. And I you.

F I N I S.

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